



# CATHOLIC THEOLOGICAL UNION AT CHICAGO

## ANNOUNCEMENTS 1985-1987

- 15 - Semester Hours in Philosophy.
  - Two major historical periods
  - Recommended:
    - Philosophical Anthropology
    - Epistemology
    - Metaphysics
- 3 - Semester Hours in Sociology.
- 6 - Semester Hours in Psychology.
  - Recommended:
    - Experimental Psychology
    - Personality Theory.
  - Recommended:
    - Tradition and culture: Latin and Greek

Incorporated by the State of Illinois, as an Institution of Higher Education, November 27, 1967.

Approved as a Degree-Granting Institution by the Department of Higher Education, State of Illinois, September, 1969.

Accredited by the Association of Theological Schools in the United States and Canada, January, 1972.

Accredited by the North Central Association of Colleges and Secondary Schools, March, 1972.

Charter Member, The Chicago Cluster of Theological Schools, 1970.

Approved for Veterans' Benefits, Title 38, U.S. Code, Chapter 36, September 23, 1970.

Authorized under Federal Law to enroll non-immigrant alien students, October 28, 1971.

Member of the National Catholic Educational Association, The Association of Clinical Pastoral Education, The Midwest Association of Theological Schools, The Association of Chicago Theological Schools.

# CATHOLIC THEOLOGICAL UNION

## A GRADUATE SCHOOL FOR MINISTRY IN THE ROMAN CATHOLIC TRADITION

### COMMUNITIES PARTICIPATING IN THE UNION

#### **THE AUGUSTINIANS**

Province of Our Mother of Good Counsel  
(Corporate Member)

#### **THE CLARETIANS**

Eastern Province (Corporate Member)

#### **COMBONI MISSIONARIES OF THE HEART OF JESUS**

North American Province

#### **CONGREGATION OF THE BLESSED SACRAMENT**

St. Ann Province

#### **CONGREGATION OF THE HOLY GHOST**

Eastern Province (Corporate Member)  
Western Province

#### **THE CROSIERS**

American Province

#### **THE FRANCISCANS**

Assumption Province  
Sacred Heart Province (Corporate Member)  
St. John the Baptist Province  
Holy Family Custody

#### **THE FRANCISCANS CAPUCHINS**

St. Joseph Province

#### **MISSIONARIES OF THE SACRED HEART**

U.S.A. Province (Corporate Member)

#### **MISSIONARY OBLATES OF MARY IMMACULATE**

Central United States Province

#### **THE NORBERTINES**

St. Norbert Abbey

#### **THE PASSIONISTS**

Holy Cross Province (Corporate Member)  
St. Paul of the Cross Province

#### **PONTIFICAL INSTITUTE FOR FOREIGN MISSIONS**

American Province

#### **REDEMPTORIST FATHERS AND BROTHERS**

St. Louis Province

#### **SACRED HEART FATHERS AND BROTHERS**

North American Province

#### **THE SERVITES**

Eastern Province (Corporate Member)

#### **SOCIETY OF THE DIVINE WORD**

Northern Province (Corporate Member)

#### **SOCIETY OF THE PRECIOUS BLOOD**

Cincinnati Province  
Kansas City Province

#### **SOCIETY OF ST. COLUMBAN**

American Province

#### **THE UKRAINIAN CATHOLIC CHURCH**

#### **THE VIATORIANS**

Chicago Province (Corporate Member)

#### **THE XAVERIAN MISSIONARIES**

U.S.A. Province

# Academic Calendar

1985-86

## Fall Quarter

September 25-27	Orientation and registration
September 30	Classes begin
November 19-20	Registration for Winter Quarter
November 28- December 1	Thanksgiving recess
December 9-13	Week of study and examinations
December 13	Fall Quarter ends

## Winter Quarter

January 6	Classes begin
January 31	Last date for M.A. comprehensive examinations for June graduation
February 25-26	Registration for Spring Quarter
March 17-21	Week of study and examinations
March 21	Winter Quarter ends

## Spring Quarter

March 31	Classes begin
March 31	Last date for submitting final draft of M.A. thesis for June graduation
March 27-30	Easter recess
May 2	Final approval of M.A. theses for June graduation
May 20-21	Registration for Fall Quarter
May 23	Last date for submitting M.T.S. Project for June graduation
May 30	Graduation
June 6	Spring Quarter ends

1986-87

**Fall Quarter**

Orientation and registration	September 24-26
Classes begin	September 29
Registration for Winter Quarter	November 18-19
Thanksgiving recess	November 27-30
Week of study and examinations	December 8-12
Fall Quarter ends	December 12

**Winter Quarter**

Classes begin	January 5
Last date for M.A. comprehensive examinations for June graduation	January 30
Registration for Spring Quarter	February 24-25
Week of study and examinations	March 16-20
Winter Quarter ends	March 20

**Spring Quarter**

Classes begin	March 30
Last date for submitting final draft of M.A. thesis for June graduation	March 30
Easter recess	April 16-19
Final approval of M.A. theses for for June Graduation	May 8
Registration for Fall Quarter	May 19-20
Last date for submitting M.T.S. Project for June graduation	May 22
Graduation	May 29
Spring Quarter ends	June 5

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# General Information

## HISTORY AND PURPOSE

Catholic Theological Union was founded in 1967 as a creative response to the call for seminary reform sounded by Vatican Council II. Three religious orders sponsored the school: the Franciscans of Sacred Heart Province, the Servites of the Eastern U.S. Province, and the Passionists of Holy Cross Province. The school was granted corporate status by the State of Illinois in November, 1967. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108. In January, 1972, Catholic Theological Union was accredited by the American Association of Theological Schools. The North Central Association of Colleges and Secondary Schools granted accreditation in March, 1972.

In the years that followed, other communities have designated Catholic Theological Union as an official theologate: the Augustinians (1968), the Norbertines (1968), the Society of the Precious Blood (1969), the Missionaries of the Sacred Heart (1969), the Society of the Divine Word (1970), the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1972), the Xaverian Missionaries (1973), The Crosiers (1974), the Comboni Missionaries of the Heart



of Jesus (1976), the Pontifical Institute for Foreign Missions (1976), the Ukrainian Catholic Church (1978), the Sacred Heart Fathers and Brothers (1979), the Assumption Province of the Franciscans (1980), Congregation of the Blessed Sacrament (1980), the St. Paul of the Cross Province of the Passionists (1981), the Capuchins (1982), the St. John the Baptist Province of the Franciscans (1983), the Society of St. Columban (1984), the Redemptorist Fathers and Brothers (1984), the Missionary Oblates of Mary Immaculate (1985), and the Western Province of the Congregation of the Holy Ghost (1985).

Catholic Theological Union is unique among U.S. seminaries. It is not a coalition of independent schools. Rather, the participating orders have closed their individual seminaries and merged their resources into one school, with one administration and faculty. Control is vested in the Board of Trustees. The school has the advantage of unity of administration and breadth of tradition and support, and has been accepted by its peers in the world of theological education.

Catholic Theological Union is now the largest Roman Catholic school of theology in the United States, serving twenty-seven provinces and abbeys of religious men as an official theologate, and many other students, lay and religious, in the preparation for ministry. One out of every six religious priesthood candidates in the United States is trained at Catholic Theological Union.

There is a living sense of purpose which guides a school more effectively than any written statement. From the very beginning it was understood that CTU would be a school for ministry. Theology would be directed to practice. The By-Laws concisely stated this objective: to train and teach aspirants to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood.

As a school grows, a periodic review of its purposes is necessary. In 1980, Catholic Theological Union reviewed its goals and adopted a new Mission Statement:

Catholic Theological Union at Chicago is a school of ministry in the Roman Catholic tradition, begun in 1968 by a number of religious communities of men who combined resources in order to educate more creatively for priesthood. Today that founding vision embraces preparation for many forms of public ministry in the Church from ordained priesthood to lay ministries. CTU accepts qualified men and women who show vocational commitment and seek graduate ministerial education.

The community life of the school reveals the influence of the religious institutes which founded and sponsor the school. Thus inclusion, mutuality and participation mark the ecclesial context of the entire educational program. Within this context students live, grow and experience formation in faith and ministry. It also provides the impetus for the school's strong emphasis on mission, justice and the cross-cultural dynamics of ministry in the modern world and in a global church. Membership in the Chicago Cluster of Theological Schools and cooperation with the Divinity School of the University of Chicago offer opportunities for ecumenical participation in the preparation for ministry and for academic research in theology.

CTU possesses a rich variety of academic and pastoral resources. These enable it to educate capable ministers for the present and future Church.

While the main focus of CTU is the priesthood candidate, CTU has adapted its programs to the present needs of Church and society. Today, the adaptation involves a commitment to education for the wide variety of ministries emerging in the Church, for women and men, religious and lay, as well as continuing education for those already involved in ministry. Fully one-third of CTU's current stu-

dent body are among those preparing for new ministries or continuing education in this current ministries.

## LOCATION

Catholic Theological Union is located in Hyde Park on Chicago's south side. This is a cosmopolitan, stably integrated community, with a strong sense of identity. Within walking distance are shopping centers, theatres, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is fifteen minutes away by car or rapid transit. More importantly, CTU is close to the Divinity School of the University of Chicago and to several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology, Meadville/Lombard Theological School, and McCormick Theological Seminary.

## CAMPUS

CTU occupies two buildings on Cornell Avenue, and also leases classroom space in a building on 54th Street. Five floors of the ten-story building at 5401 South Cornell Avenue provide space for administrative and faculty offices, library, dining and lounge facilities, meeting rooms, and audio-visual laboratory and classrooms. Two floors of the building at 5326 South Cornell Avenue provide additional faculty office and classroom facilities. In addition, CTU rents classroom space with the Chicago Sinai Congregation on 54th Street.

Five floors of living quarters for some of the religious communities of men are located at 5401 South Cornell Avenue, and three floors of quarters for additional CTU students are in the building at 5326 South Cornell Avenue.



## THE LIBRARY

The Catholic Theological Union Library contains 100,000 volumes, providing resources for study and research by students and faculty members. It currently receives over 540 periodicals. In addition to the general theological holdings, the library has special collections in mission studies, history of religions, and homiletics.

The Chicago Cluster of Theological Schools' libraries, one of the largest theological bibliographical resources in the Western hemisphere, consisting of more than 1,000,000 volumes in theology and allied fields, are available to students enrolled in CTU. A courier service circulates books and periodicals for inter-library loans.

Membership in the Chicago Area Theological Schools, the Illinois Library Computer System Organization, and the Illinois Regional Library System, and the On-line Catalog Library Cooperative, allows CTU patrons access to other library resources in the city of Chicago, and the state of Illinois, and the rest of the nation.

## THEOLOGY AND MINISTRY IN CHICAGO

From its earliest days, Chicago has been a major cosmopolitan center, with its many neighborhoods representing a wide variety of racial and ethnic groups, as well as a broad spectrum of cultural and religious traditions.

In recent years, Chicago has also become one of the largest centers of theological education in the world. Its twelve seminaries, with over three thousand students and three hundred faculty, make Chicago an unequalled resource for the study of theology and ministry.

Catholic Theological Union enjoys a variety of collaborative relationships with the other theological institutions of the city, through three distinctive but interlocking consortia.

CTU works especially closely with four other institutions in Hyde Park, who together form the *Committee on Academic Cooperation in Hyde Park*. The other institutions are the Chicago Theological Seminary (United Church of Christ), Lutheran School of Theology, Meadville/Lombard Theological School (Unitarian/Universalist Association), and McCormick Theological Seminary (Presbyterian Church, USA). The Committee works to develop coordinated and joint programming as well as other academic services to students and faculty. Noteworthy among those efforts are the Ecumenical Hispanic Resources Committee, which coordinates resources for theological education for the Hispanic communities; and the Hyde Park Ecumenical Project, an ongoing interfaculty colloquy.

The *Chicago Cluster of Theological Schools*, founded in 1970, represents another form of collaboration. Its membership includes the five Hyde Park schools, as well as Bethany Theological Seminary (Church of the Brethren), and Northern Baptist Theological Seminary, both located in the western suburbs. Through the years, the Chicago Cluster has sponsored jointly taught intensives, fostered library cooperation, cross registration, and faculty discussion.

The efforts of the Chicago Cluster were extended in 1983 to include five northside schools in a new, city-wide arrangement, known as the *Association of Chicago Theological Schools*. It fosters especially student cross-registration, coor-

dination of library access and acquisitions, faculty discussion, and communication among the schools. The five northside schools joining in this undertaking are Garrett-Evangelical Theological Seminary (United Methodist), North Park Theological Seminary (Evangelical Covenant), Saint Mary of the Lake Seminary (Roman Catholic), Seabury-Western Theological Seminary (Episcopal), and Trinity-Evangelical Divinity School (Evangelical Free Church). This Association offers to the 3500 students in its twelve schools more than one thousand courses annually, and library collections in excess of 1.2 million volumes, with nearly five thousand currently received periodical subscriptions. Further information on the Association may be found in the current edition of its *Announcements*.

The participating institutions in each of these three arrangements maintain educational autonomy and grant their own degrees. Each school also preserves its confessional identity and theological traditions. CTU's participation follows the guidelines set down in the *Ecumenical Directory* of the Secretariat for Promoting Christian Unity and in the *Program of Priestly Formation* of the National Conference in Catholic Bishops.

CTU students may enroll in courses in any of these twelve schools without additional tuition or registration charge upon approval of their academic advisor and the Registrar. They enjoy library privileges in all these schools as well without additional charge.

### **THE UNIVERSITY OF CHICAGO**

Catholic Theological Union is located near the campus of the University of Chicago, one of the great research institutions in the world. Its Divinity School is renowned for historical research and the preparation of teaching scholars.

A special plan of biregistration permits CTU students to register for courses in the University during the same term at a substantial reduction of tuition.

By special arrangement, certain CTU M.Div. students may pursue a coordinated sequence of study whereby they may receive the M.Div. degree from CTU and the Ph.D. degree thereafter from the University of Chicago's Divinity School. Details on this arrangement are found on p. 29 of these announcements.

### **THE URBAN ACADEMY IN CHICAGO**

CTU is a founding member of the Urban Academy in Chicago, an interfaith, interracial training center which promotes the public ministry of religious institutions. The Academy provides seminars, workshops and internships for students exploring various aspects of ministry in the urban setting, as well as shorter urban "plunges" to acquaint students with specific problems in the city.

Courses offered by the Urban Academy may receive academic credit. Further information on these courses may be received from the Registrar's Office.

The Executive Director of the Academy is the Rev. Donna Schaper. Its offices are located at 4800 North Broadway.

### **LECTURESHIPS**

The Jewish Chautauqua Society established a resident lectureship in Judaism at Catholic Theological Union in 1968, for the purpose of providing offerings in



Jewish Studies in the curriculum. Hayim Goren Perelmuter, Rabbi Emeritus of Congregation K.A.M. Isaiah Israel and past President of the Chicago Board of Rabbis, has served as Chautauqua Professor of Jewish Studies at CTU under this endowment since 1968.

The Northern Province of the Society of the Divine Word established the Divine Word Scholar in Residence in 1976 to bring qualified persons from the Third World to lecture at CTU. These lecturers offer courses for one or more courses during the academic year. Other participating communities at CTU have periodically endowed visiting lectureships to enrich the offerings in CTU's curriculum.

### **NATIONAL ORGANIZATION FOR THE CONTINUING EDUCATION OF ROMAN CATHOLIC CLERGY**

The National Organization for the Continuing Education of Roman Catholic Clergy (NOCERCC) is an independent service organization serving continuing education directors and formation directors of dioceses and religious communities. Full membership is extended only to dioceses and religious provinces; affiliate members include agencies, universities, and other institutions which offer services for the on-going growth of priests. At present, 149 dioceses and 79 religious communities are members.

NOCERCC was founded in 1972, and is served by an elected President, twelve Board Members representing the thirteen Episcopal Regions, and 2 religious. Services include: a bi-monthly newsletter, an annual convention, in-service training at regional meetings, task force reports on subjects touching continuing education and priestly growth, conventions of pastors held regionally which promote leadership skills, and training for directors and teams who minister to priests. NOCERCC seeks to support a holistic approach to continuing education, which includes not only theological renewal and growth but personal and spiritual growth and greater effectiveness in pastoral skills.

The national office of NOCERCC is located at CTU, and the Rev. Jerome Thompson serves as its Executive Director.

### **STAUROS INTERNATIONAL**

STAUROS International is an ecumenical, international, non-profit association which promotes studies and programs on specific areas of human suffering from a religious point of view, particularly, but not exclusively, from a Christian viewpoint.

STAUROS was founded in 1972. The central international office is located in Louvain, Belgium, with other offices established in Spain, Italy and Northern Europe. The U.S. office was located at CTU in 1981.

STAUROS activities include: publication of a bi-monthly Notebook which presents articles and resource material on suffering drawn from Scripture, theology, other disciplines and personal histories; produces a specialized bibliography on publications (English and European) from different disciplines on suffering, issues scholarly Bulletins, conducts International and National Congresses and Symposiums, promotes and supports writings which advance its purposes, and conducts workshops and retreats on suffering and the mystery of Redemption.

Rev. Flavian Dougherty, C.P. is Executive Director of the U.S. STAUROS Office at CTU.

# Fees and Financial Aid

## TUITION, 1985-86

Credit or audit .....	\$135.00	per credit hour
Balance of Educational Cost (B.E.C.) (Additional charge for participating communities only) .....	15.00	additional per credit hour

Tuition and fees do not cover the full educational cost per student at CTU. The balance of the full educational costs is made up by the participating communities of men who pay the full cost of their members attending CTU, by the nine corporate member religious communities, and by outside funding sources.

## FEES, 1985-86

### Refundable:

Thesis/Project Direction Fee (M.A. or M.T.S.) .....	\$405.00	per degree
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### Non-refundable:

General Activity Fee:	5.00	per course
Student I.D. Card Charge .....	2.00	per card
Matriculation .....	30.00	
Transcript (after 1st transcript) .....	5.00	
Clinical Pastoral Education Fee .....	135.00	
Pastoral Internship Workshop Fee .....	400.00	
Approved Summer Ministries:	50.00	per credit
Program fees: .....	450.00	(9 credits)
	300.00	(6 credits)
	150.00	(3 credits)
Shalom Ministries Usage Fees:		
Cross-Cultural Intensive and	85.00	(9 credits)
Advanced Ministry Program	60.00	(6 credits)
	30.00	(3 credits)

## PAYMENT POLICY

Payment of tuition and fees is due within the first thirty days of each quarter. Special payment plans can be arranged with the Business Office. Late payment will be subject to a 1% penalty charge per month on the unpaid balance until full payment has been made, unless a special payment plan has been approved in writing by the Business Office. CTU reserves the right to withhold registration, library privileges, transfer of credits, diplomas and transcripts until such times as all charges and penalties have been paid in full. In the event that the full collection of charges and penalties proves unworkable within a reasonable amount of time, CTU reserves the right to make use of legal collection procedures. The student will then be responsible for the additional expenses entailed in the use of these procedures.



All tuition and fees are subject to annual review and change.

**REFUND POLICY**

Tuition for courses from which students have withdrawn with the written permission of the Instructor will be refunded according to the following schedule:

within 7 days of first meeting of class .....	75% refund
within 13 days of first meeting of class .....	60% refund
within 18 days of first meeting of class .....	50% refund
within 24 days of first meeting of class .....	40% refund
after 24 days of class .....	no refund

**FINANCIAL AID**

Since the theological education of the majority of students at CTU is financed in full from funds of the participating communities, resources for financial aid are quite limited. The school will attempt, however, to provide some aid to a limited number of students. Returning students wishing to apply for aid should file an application for financial aid with the Dean of Students prior to May 15th. Matriculating students wishing to apply for aid should file an application with the Dean of Students 60 days prior to the beginning of the quarter.



## Student Life

The *Dean of Students* is the official representative of the administration for matters of student life at Catholic Theological Union. The Dean of Students works closely with the Student Executive Committee and the Formation Council and serves as liaison person between these bodies and the administration.

A wide range of student services are provided including information on health insurance, financial aid, job placement, immigration forms, and liaison with the University of Chicago library, health service and recreation facilities. These services and others are detailed in the *CTU Student Handbook*, available from the Dean of Students.

### STUDENT GOVERNMENT

The basic organ of the student opinion and action at Catholic Theological Union is the Student Government. The Student Government coordinates several areas of student responsibility and participation in CTU life. The Student Government places representatives on the CTU Senate, and on the principal school committees. The Student Government is directed by the Student Executive Committee, headed by a president and vice-president elected by the student body. The participating communities and independent students also place representatives on the SEC. The SEC represents the students in matters dealing with the faculty and administration, as well as student concerns in the other schools. The SEC works closely with the Dean of Students.

## FORMATION COUNCIL

The Formation Council is made up of the directors of spiritual formation of all communities at Catholic Theological Union and the Dean of Students. It provides a forum through which the directors share insights and experiences regarding spiritual formation. Also, the Formation Council agrees upon common policies in matters which affect the religious well-being of the student body as a whole, and makes suitable recommendations to the administration. To foster the spiritual development of the students, the Formation Council arranges for speakers, conferences and workshops. Liaison with the faculty is effected by the attendance of members at faculty meetings and in faculty committees. The Formation Council also places two representatives on the CTU Senate.

## GUIDANCE, COUNSELLING, AND WORSHIP

The participating communities of CTU generally provide services in the area of counselling and spiritual direction for their own students. For students who are not members of participating communities, referral for counselling and spiritual direction is available through the office of the Dean of Students.

In matters of academic guidance, each student is assigned an academic advisor upon being accepted into the school.

Each of the participating communities celebrate daily liturgies, to which all students are welcome. In addition, CTU sponsors regular liturgies for the entire school.



## HOUSING AND FOOD SERVICE

Participating communities at CTU generally provide housing for their own students. A limited amount of housing for independent students is available at CTU through the Dean of Students. If CTU housing is unavailable, the Dean of Students will help in searching for suitable accommodations. Requests for housing assistance should be made in writing to the Office of the Dean of Students as soon as the student has been admitted to the school, and no later than thirty days prior to the beginning of the quarter.

Some of the participating communities of men have their residence in the CTU building, and from time to time a limited number of rooms are available in a given quarter. Inquiries as to availability of these rooms can be directed to the Business Office and should be received at least 60 days prior to the beginning of each quarter.

There is a food service, cafeteria style, available to all CTU students and staff. Meals may be purchased on a quarterly contract or meal ticket plan.

CTU housing and food service prices are subject to periodic review and change.

### HOUSING, 1985-86

CTU provides some housing facilities in both 5326 and 5401 S. Cornell buildings. Housing facilities for independent students are generally limited to the 5326 S. Cornell building. Rooms in both facilities are furnished. There is a number of options available depending upon individual needs. For specific details, please write to the Dean of Students.

For 1985-86, housing rental rates are as follows:

September 15 - June 15	* 5401: .....	\$1776.00
September 15 - June 15	5326: .....	2340.00
July - June	5326: .....	2880.00
Guest Room Rate: .....		10.00
Summer Day Rate,	5401: .....	6.50
	5326: .....	8.75

The housing rental rates include use of laundry machines located in each facility.

Members of participating religious communities residing at 5326 S. Cornell are required to be on a full Food Service contract.

\* Limited to religious communities of men, with requirement of full Food Service contract. See schedule which follows for rates.

### FOOD SERVICE, 1985-86

There is a cafeteria-style food service in the 5401 S. Cornell building available to all students, staff and visitors. Meals may be purchased on a quarterly residential contract or by use of a meal ticket. Inquiries about contracts and meal tickets are to be addressed to the CTU Business Office.

For 1985-86, Food Service contract rates are as follows:

Fall Quarter (9/23/85 - 12/14/85) .....	\$670.00
Winter Quarter (1/5/86 - 3/22/86) .....	620.00
Spring Quarter (3/30/86 - 6/7/86) .....	570.00

Contract rates include breakfast, lunch, dinner and Sunday brunch service, excluding all interim and holiday periods.

All housing and food service rates are subject to annual review and change.

### **RECREATIONAL FACILITIES**

Recreational facilities are available nearby as well as throughout the city. The natural beauty of Lake Michigan, a short walk away from school, provides a scenic setting for meditation, walking, jogging and bicycling. Beaches and parks for sunning, picnicking and general enjoyment are a few blocks away. Golfing is available in nearby Jackson Park along with tennis facilities, which are also available in Cornell Park two blocks away. Indoor facilities in the area include swimming, racquetball, tennis and fitness equipment. The University of Chicago athletic facilities are available to CTU students for an annual fee. CTU sponsors intramural volleyball and an annual 10 K Lakefront run.

## **General Regulations**

### **ADMISSION TO CTU AND ITS PROGRAMS**

Catholic Theological Union, as a school for ministry in the Roman Catholic tradition, aims at providing quality education for persons interested in ministry. Consequently, all its programs are open to all serious and qualified students, male and female, who wish to prepare themselves for ministries in this tradition.

#### **Pre-Theological Study**

Pre-theological studies have been the object of extensive study and consultation in recent years. The Association of Theological Schools in its Statement on Preseminary Studies has outlined in broad, flexible guidelines the kinds of foundational understandings the entering student ought to have in areas such as human life, culture, religion, and skills of thought, communication, and language. Catholic Theological Union concurs with this statement and has adapted its mission requirements and recommendations to its spirit.

#### **General Admission Requirements**

The following items are necessary as part of application for general admission to CTU:

- A bachelor's degree or its equivalent from an approved college or university.
- A completed CTU application form. The application form may be obtained from the Admissions Office. Applications from students of participating communities are due April 15. Applications from all other students are due six weeks prior to the quarter in which students plan to enter CTU. Late applica-



tions will be accepted, but no guarantee can be given of admission processing in time to begin the following quarter. In such cases, students may be admitted conditionally at the discretion of the Committee on Admissions.

- Payment of the matriculation fee to the Admissions Office.
- Submission of official copies of all college transcripts to the Admissions Office.
- Letters of Recommendation
  - Application for a degree program: three letters.
    - For priests and deacons or members of religious institutes which are not participating communities of CTU, one of these letters must be from an official representative of their diocese or institute.
  - Applicants from CTU participating communities need not submit letters, since permission from a participating community constitutes adequate recommendation. If the community withdraws its sponsorship, CTU reserves the right to request the three letters and to reconsider continuation of status.

Application for special student status: one letter.

- This letter must come from someone who can testify to the applicant's ability to undertake graduate study in ministerial education. Renewal of special student status beyond one year is contingent upon the recommendation of instructors at CTU.

CTU reserves the right to require personal interviews with an admissions officer and to require screening tests of applicants.

*Admission to CTU does not constitute admission to degree candidacy. Specific requirements for candidacy in the various degree programs are listed under the descriptions of those programs elsewhere in this catalogue.*

## **ACADEMIC REGULATIONS**

### **Student Classification**

Students are admitted to degree candidacy after completion of admission requirements to the respective degree program and after two quarters of study.

Students not requesting admission to degree programs or the certificate program are classified as special students, and may hold this status on a one year, renewable, basis.

Students enrolling for at least nine hours per quarter are classified as full-time students. All others are part-time students.

### **Registration**

Registration takes place in advance of the quarter on the dates announced in the academic calendar. Late registration is allowed on the dates so designated in the calendar. Registration after these dates cannot be guaranteed, and must be accompanied by a late registration fee of \$5.00.

### **Changes in Registration**

Changes in registration are allowed through the first week of the quarter.



Thereafter the course will appear on the transcript with a grade or designation of withdrawal.

### **Class Schedule and Course Load**

CTU operates on the quarter system, with three eleven-week quarters per year. All courses are offered for three quarter credit hours, and meet one hundred fifty minutes per week for ten weeks, with the eleventh week for study and examinations. Classes are scheduled Monday through Thursday during the day, with some evening courses and weekend intensives also being offered.

The normal course load is four courses (twelve credit hours) per quarter. Students may register for an additional course with the permission of their academic advisor and the Dean.

### **Grading and Standards of Progress**

Grades are given at the end of each quarter and published by the Registrar. The student's academic advisor keeps a progressive checklist of regular advancement toward completion of hour and area requirements.

CTU uses the letter grade system, and also the pass-fail system for some courses. Grades are given and computed according to the following schedule:

A	=	Excellent	four quality points
B	=	Good	three quality points
C	=	Fair	two quality points
D	=	Poor	one quality point
F	=	Failure	no quality points
P	=	Pass	
WP	=	Withdrew passing	
WF	=	Withdrew failing	
I	=	Incomplete	
PI	=	Permanent Incomplete	

Students must have a minimum 3.0 cumulative quality point average in a degree program in order to graduate. Students falling below this cumulative average for two consecutive quarters are subject to probation. Students failing to show improvement are subject to dismissal unless there are extenuating circumstances.

CTU reserves the right to dismiss students whose academic progress or whose adjustment to the school is unsatisfactory. Students dismissed for poor scholarship cannot be readmitted to the degree program.

### **Withdrawals**

Students may withdraw from any course up to the end of the seventh week of the quarter if permission of their advisor is obtained. They must follow the procedures outlined by the Registrar's Office. The grade "WP" or "WF" will be entered on their transcript for courses from which they have withdrawn.

### **Incompletes**

Instructors may allow students an extension of time to complete coursework up to the end of the fifth week of the next quarter. If work is not completed by that time, the instructor will award either an "F" or a "PI" for the course. In

those instances, no credit will be given for the course. The course may be repeated, provided that the student registers and pays tuition according to the normal procedures of the school.

### **Failures**

No credit is given for a course in which a student receives an "F". If the course is required, it must be successfully completed before graduation.

### **Transfer of Credit**

Previously earned graduate credit in theology may be transferred to CTU. Ordinarily, no more than nine hours may be transferred into M.A. and M.T.S. programs. No credits from courses graded below "C" can be transferred. These credits will be recognized only after the student has completed successfully one year of academic work at CTU. Requests for transfer of credit are to be addressed to the Office of the Dean.

### **Advanced Standing**

Students entering M.Div. and M.T.S. programs may petition to receive advanced standing for previous work done in foundational areas. If the petition is granted, hours in those foundational areas then become elective. Petitions for advanced standing are to be directed to the Office of the Dean after admission to CTU.

### **Credit by Examination**

Credit by examination may be sought in many foundational areas and in select advanced areas in the M.Div. and M.T.S. programs. Procedures for seeking credit by examination are outlined in the M.T.S. and M.Div. Manuals.

### **Credit by Cross-Registration**

Students enrolled at CTU enjoy the possibility of enrolling in a number of other Chicago theological schools. They may enroll (at no additional tuition charge) at any of the other eleven member schools of the Association of Chicago Theological Schools (Bethany Theological Seminary, Chicago Theological Seminary, Garrett-Evangelical Theological Seminary, Lutheran School of Theology, McCormick Theological Seminary, Meadville/Lombard Theological School, North Park Theological Seminary, Northern Baptist Theological Seminary, St. Mary of the Lake Seminary, Seabury-Western Theological Seminary, and Trinity Evangelical Divinity School. CTU students may also enroll in the Spertus College of Judaica.)

CTU enjoys a relationship whereby CTU students may also enroll in courses at the University of Chicago with significant reduction in tuition. Details may be obtained from the Registrar's Office.

Credit for courses taken in the schools mentioned above may be applied toward CTU degree requirements. Up to one-third of a student's work may be done in these other schools, and by special arrangement this may be increased to one-half.



## Academic Programs

### **The Catholic Theological Union Curriculum**

Catholic Theological Union's stated purpose is to be a school for ministry, preparing persons to minister in the Roman Catholic tradition. First and foremost this means graduate theological education for ordained ministry, but it also includes preparation for the variety of ministries now already part of, and still emerging within the Roman Catholic Church.

As a school for ministry, CTU's curricular model is one of competency-based education, committed to academic and professional excellence. For CTU, competency-based education means:

- a student-centered (rather than content-centered) educational process aiming at the integration of the student's knowledge and experience;
- the development within the student of a grasp of the Catholic religious heritage;
- an adequate understanding of a variety of frameworks and methodologies for interpreting that heritage;
- an increasing ability to communicate that heritage effectively in varying ministerial contexts.

This educational process is broadened by the larger awareness of the cultural pluralism of the contemporary world, provided by CTU's international student

body and program of World Mission. It takes place within the ecumenical context of the Association of Chicago Theological Schools. The process is strengthened by CTU's association with the neighboring University of Chicago, with its tradition of critical inquiry and broad humanistic study.

More specific curricular objectives are given with each of the degree programs.

## **MASTER OF DIVINITY (M.DIV.)**

### **Aim of the Program**

CTU's Master of Divinity degree is a graduate professional program. The M.Div. degree attests that its bearer has achieved a level of competency and proficiency in selected areas and skills to begin the work of ordained ministry in the Roman Catholic Church.

The M.Div. program combines theological education, guided ministerial experience, and structures for integrative reflection. As the first professional degree for candidates for ordained ministry, its aim is generalist in nature, while allowing for some specialization within its broad framework. It is concerned not only with the appropriation of the Catholic religious heritage, but also its effective communication. It seeks to prepare candidates for leadership in a pluralist world in a variety of ministerial contexts.

The M.Div. program seeks to implement faithfully the broad and flexible guidelines of the 1981 *Program of Priestly Formation* of the National Conference of Catholic Bishops.

### **Admission Requirements**

In addition to the general admission requirements outlined above, the following requirements are normally prerequisite for admission to the M.Div. program:

- fifteen semester hours of philosophy. These should provide adequate exposure to the major historical periods of philosophical thought. Other recommended areas are philosophical anthropology, epistemology, and metaphysics.
- three semester hours in sociology.
- six semester hours in psychology. Recommended are experimental psychology and personality theory.
- Students intending to come to CTU would be well advised to consider other areas important for ministry: e.g., the classical roots of their own cultures and traditions, languages such as Latin and Greek, and skills such as speech and communication arts.

### **Program Requirements**

The M.Div. consists of 135 quarter credit hours and the M.Div. Professional Resume. These can ordinarily be completed in eleven quarters of work, and must be completed within seven years. M.Div. candidates must maintain a 3.0 cumulative grade average. Further regulations may be found in the M.Div. Manual.

## Course Requirements

The program is divided into foundational and advanced areas. In most instances, the requirements are area requirements rather than specific course requirements. They are distributed in the following manner:

### *Bible*

- |  |          |
|--|----------|
| 1. Foundational Areas                            | 6 hours  |
| Old Testament Introduction                       |          |
| New Testament Introduction                       |          |
| 2. Advanced Areas                                | 18 hours |
| Old Testament: Pentateuch or Deuteronomic Corpus |          |
| Prophets   |          |
| Psalms or Wisdom                                 |          |
| New Testament: Synoptics                         |          |
| Johannine Literature                             |          |
| Pauline Literature                               |          |

### *Theology*

- |                          |          |
|--------------------------|----------|
| 1. Foundational Areas    | 6 hours  |
| Religious Studies        |          |
| Introduction to Theology |          |
| 2. Advanced Areas        | 12 hours |
| God                      |          |
| Christ                   |          |
| Church                   |          |
| Origins and Eschatology  |          |

### *Liturgy and Sacraments*

- |                                      |         |
|--------------------------------------|---------|
| 1. Foundational Areas                | 3 hours |
| Basic Principles of Catholic Worship |         |
| 2. Advanced Areas                    | 6 hours |
| Initiation                           |         |
| Eucharist                            |         |
| 3. Communications and Preaching      | 6 hours |
| Communications course                |         |
| Preaching course                     |         |

### *Ethics*

- |                             |         |
|-----------------------------|---------|
| 1. Foundational Areas       | 6 hours |
| Moral Theology Principles   |         |
| Social Ethics Principles    |         |
| 2. Advanced Areas           | 6 hours |
| Two ethics elective courses |         |



### *Church History*

- |                             |         |
|-----------------------------|---------|
| 1. Foundational Areas       | 6 hours |
| Two survey courses          |         |
| 2. Advanced Areas           | 3 hours |
| Specific period or movement |         |

### *Canon Law*

- |                      |         |
|----------------------|---------|
| Church and Structure | 3 hours |
| Sacramental Law      | 3 hours |

### *Ministry*

- |   |          |
|---|----------|
| 1. Core Areas   | 18 hours |
| Basic and Advanced Ministry Practica  |          |
| 2. Elective Areas   | 12 hours |
| Four elective courses<br>(These may be used to work toward the pastoral competencies as well as other ministerial areas.) |          |

### *General Electives*

- |                                |          |
|--------------------------------|----------|
| Seven general elective courses | 21 hours |
|--------------------------------|----------|

## **The M.Div. Professional Resume**

The M.Div. Professional Resume is an important part of the competency-based model of preparation for ministry. It is a progressively completed dossier of materials attesting to the ministerial skills and competencies which the student has attained. Its cumulative character seeks to aid the student in the personal integration of knowledge and skills, as well as the effective communication of what has been experienced and learned. Completion of the Professional Resume marks the completion of the M.Div. program.

Further information and regulations for the M.Div. Professional Resume are contained in the M.Div. Manual. The materials in the Resume include:

- A Pastoral Mission Statement
- Certification in three areas of pastoral competency:
  - Preaching
  - Worship
  - Pastoral Counseling
- Evaluations from ministry supervisors
- A case history from a situation in which the student has served
- Transcript of grades and courses completed
- Other materials the student may wish to include, for example, evaluations from people served in ministry.

## **Language Requirement**

There is no language requirement as such for the M.Div. degree. However, language competency may be required for admission to some courses.



## **Administration and Further Regulations**

The M.Div. program is administered by Rev. John Paul Szura, O.S.A., M.Div. Director, to whom inquiries should be addressed. Regulations and procedures regarding the M.Div. degree are contained in the M.Div. Manual.

## **MASTER OF ARTS IN THEOLOGY (M.A.)**

### **Aim of the Program**

The purpose of the CTU program for the Master of Arts in Theology is multidimensional. The program is designed, within the resources of CTU and the Association of Chicago Theological Schools, to provide the theological background for those who wish: to prepare for entrance into a doctoral program in theology; to teach religion at a secondary or college level; to develop a basic competence in the area of theological studies though their principal specialization lies elsewhere.

The M.A. program is marked by flexibility, allowing for a wide variety of individually tailored programs. When they apply for admission to the program, normally by the middle of the quarter preceding admission, the candidates choose the objective(s) which best meet their needs. Before registering for M.A. course work they meet with their M.A. boards to work out the details of a program designed to help achieve the objective(s) chosen. The M.A. board will act as an on-going supervisory and consultative group which will help students evaluate their progress and decide on any modifications which might be advisable.

The M.A. in theology is not routinely granted en route to the M.Div., but may be pursued concurrent with the M.Div. It is open to those who wish to gain theological background for work other than the priestly ministry.

Once the prerequisites have been met, the M.A. program will usually take two years (one year of course work plus the time needed for the thesis and the comprehensive examinations). It must be completed within seven years.

### **Admission Requirements**

In addition to the general admission requirements, candidates for the M.A. in theology must have completed 18 semester hours or 27 quarter hours of university or seminary level theology. This latter requirement can be fulfilled by study in foundational areas at CTU or by an undergraduate major in theology or religious studies from an accredited college, university or seminary, provided that the Dean, in consultation with the M.A. Director and appropriate faculty members, judges this to be equivalent. To enter advanced level courses in the Department of Biblical Literature and Languages the M.A. candidates must have taken B 300 and 305 or their equivalent; to enter advanced level courses in the Department of Historical and Doctrinal Studies they must have completed at least twelve quarter hours of historical and doctrinal studies, including six quarter hours of church history survey. Other prerequisites for specific areas of specialization may be required by the Dean, in consultation with the M.A. Director and appropriate faculty members.

**Program Requirements**

The M.A. program requirements consist of courses, language certification, comprehensive examinations, and thesis.

**Course Requirements**

Thirty-six quarter hours (12 courses) of course work are required. The candidate must maintain a "B" (3.0) average. There will be automatic dismissal from the program for any grade below a "C" or for more than two "C's". The course work shall be divided as follows:

- 1. Eight advanced level courses in the student's area of specialization (e.g., scripture, systematic theology, ethics, etc.) ..... 24 hours
- 2. Two advanced level courses in each of two other theological disciplines ..... 12 hours

Up to one-third of the courses may be taken in other approved schools. By special arrangement with the M.A. board, this may be increased to one-half.

**Comprehensive Examinations**

Part of the requirements for the M.A. in theology is a two-part comprehensive examination in which the candidates are to demonstrate their grasp of theological methodologies and content of the disciplines included within the scope of their program. The content and approach for which the student will be responsible in the comprehensives is determined by students and their board of examiners within the general prescriptions of the M.A. program. A student may take the comprehensive examination two times, upon receipt of a petition from the student, the comprehensive board may allow a third attempt.

**Thesis**

As the final requirement for the M.A. in theology, candidates must demonstrate the ability to do competent work in their field by writing a thesis characterized by research and independent thought. The thesis shall be seventy-five to one hundred pages in length and conform to one of the accepted manuals of style.

**Language Requirement**

A reading knowledge of one modern foreign language is required for all candidates for the M.A. degree. The choice will be limited ordinarily to French or German. In addition, those specializing in historical and doctrinal studies will be required normally to demonstrate a reading knowledge of Latin, and those specializing in scripture will be required to demonstrate a reading knowledge of Greek and Hebrew. Language competence shall be demonstrated as early as possible within the program.

**Final Recommendation**

The M.A. Director will determine the candidate's cumulative grade, based on course work (one-half), comprehensive examination (one-quarter), and thesis (one-quarter). An appropriate recommendation will then be made to the Dean and Faculty for the conferring of the degree of Master of Arts in Theology.

## **Administration and Further Regulations**

The M.A. program is administered by Rev. John T. Pawlikowski, O.S.M., M.A. Director. Inquiries concerning the program should be directed to his office. Further regulations for the M.A. program are contained in the M.A. Manual.

## **MASTER OF THEOLOGICAL STUDIES (M.T.S.)**

### **Aim of the Program**

The Master of Theological Studies (M.T.S.) aims to provide the students with a general theological understanding as a context within which they will also develop selected pastoral skills and competencies. Building upon previous ministerial experience, the M.T.S. provides (1) education in the foundational areas of theological disciplines; (2) a focus for developing selected pastoral skills; (3) an integration of these skills within the framework of a general theological understanding.

The M.T.S. is intended for persons who have had some ministerial experience and who wish to prepare for new ministries or to enhance their effectiveness in their current ministry. Concretely, the M.T.S. is envisioned for sisters, brothers, deacons, lay persons, or priests who wish an additional theological focus.

While the M.T.S. draws upon the same resources as do the M.A. and M.Div. degrees, and shares aspects of their objectives and design, it is nonetheless distinct in its focus and relationship to these programs.

As a degree which provides not only general theological understanding but also specific ministerial skills and competencies, the M.T.S. is basically different in orientation from the research M.A. degree, and so cannot be pursued concurrently with the M.A. degree.

The M.T.S. represents a more limited range of pastoral skills for ministry than does the generalist M.Div. degree. For that reason, it does not qualify the candidate for ordination to priesthood in the Roman Catholic Church. Work done in the M.T.S. program, however, can be applied toward the M.Div. degree, although the two programs cannot be pursued concurrently.

CTU's one year Certificate in Pastoral Studies may be applied toward work in the M.T.S. program.

### **Admission Requirements**

In addition to the general admissions requirements, at least three years of experience involving the communication of religious values to others are also required. Some background in philosophy, psychology, sociology and religious studies is recommended; the adequacy of this background will be determined according to the student's specific program.

### **Program Requirements**

The equivalent of two full-time academic years (72 quarter credit hours) is required for the M.T.S. degree. Equivalency may be granted for previous theological study, to be applied to the foundational areas of the M.T.S. Decisions on equivalency are based upon transcript evaluation. Candidates must maintain

a 3.0 cumulative grade average. The program must be finished within seven years.

Specific hour requirements fall into three areas: foundational, theological/pastoral, and integrative areas.

*Foundational Areas: 21 hours*

The foundational areas are meant to provide some grounding in the major theological disciplines. They consist of twenty-one hours. Equivalency may be granted for this work if similar work has been done on an advanced level (i.e., upper level college or at another theological school). Work in the foundational areas must be completed during the first year of residency. The foundational areas include:

Introduction to the Old Testament	3 hours
Introduction to the New Testament	3 hours
History of Early Christianity	3 hours
Introduction to Theology	3 hours
Moral Theology Principles	3 hours
Social Ethics Principles	3 hours
Liturgy	3 hours

*Theological/Pastoral Areas: 42 hours*

The theological/pastoral areas provide work in selected areas of pastoral skills within the context of further theological understanding. Forty-two hours are required in this area, to be distributed in the following manner:

Systematic Theology (God, Christ, Church, Eucharist, Eschatology)	6 hours
Scripture	6 hours
Area of Concentration	18 hours
Electives	12 hours

*Integrative Areas: 9 hours*

Nine hours are required in the integrative area. Three of these hours are to be completed in the first year of residency, ordinarily through the M.T.S. Colloquium. These hours are meant to aid the candidates in reflecting upon their previous ministerial experience.

Three hours are to be done in the second year, to serve as a focus for a fuller integration of pastoral skills, theological reflection and ministerial experience.

The final three hours are granted for the M.T.S. project, which is oriented to the candidate's projected area of pastoral ministry and is completed under the supervision of faculty in the appropriate area. The project may be done in conjunction with the second integrating course.

### **Language Requirement**

There are no language requirements as such for the M.T.S., although language competencies may be required for entry into certain courses.

### **Administration and Further Regulations**

The M.T.S. program is directed and administered by Rev. Francis Tebbe,



O.F.M., M.T.S. Director. Since the M.T.S. program allows for a great deal of individualization, programs for M.T.S. students will be developed in consultation with the student and appropriate faculty in the projected areas of pastoral skill. Further regulations for the M.T.S. program are found in the M.T.S. Manual.

### **THE M.DIV./PH.D. SEQUENCE**

By a special arrangement with the University of Chicago, select CTU M.Div. students may pursue a coordinated sequence of programs leading to the CTU M.Div. degree and the Ph.D. degree at the University of Chicago Divinity School.

Upon receiving written approval of the Dean of CTU, the student may enter this sequence. While pursuing the regular course of study in the M.Div. program, the student prepares for the six Certifying Examinations which constitute the preliminary phase of doctoral study at the University. The Certifying Examinations cover the following areas:

- I. Religious Tradition in Western Culture
  - A. Sacred Scriptures of Judaism, Christianity, Islam
  - B. Western Religious Traditions to 1500
  - C. Religion in the West, 1500-1900
- II. Religion in the Modern World
  - A. Religion and Modern Thought
  - B. Religious Communities
  - C. The Study of Religion

Application for the Ph.D. program includes completing at least two quarters of bi-registration at the University, enrolling in at least two 400-level courses at the University of Chicago Divinity School; successful completion of the six Certifying Examinations; successful completion of a French or German foreign language examination, administered either by the University of Chicago or the Educational Testing Service.

CTU M.Div. students may apply for the Ph.D. program when they have completed the requirements above and have completed two years of the M.Div. program. Application to the Ph.D. program does not constitute admission. Applications from this sequence will be considered along with other applications to the Ph.D. programs in the Divinity School. If accepted, the student matriculates into the Ph.D. program within one year, and takes at least two courses in that program thereafter until admitted to Ph.D. candidacy. If rejected, the student may apply for a terminal M.A. in the University, if the regular curricular and financial obligations are met.

Students must complete the M.Div. before the Ph.D. can be awarded. When the M.Div. degree has been awarded, the student may petition that the Ph.D. be awarded with more than nine but fewer than the eighteen courses normally required beyond the master's level. The student may also petition to have a CTU faculty member serve as an additional examiner in the oral portion of the Qualifying Examinations, and also to serve as a member of the dissertation reading committee.

Students may apply credit received in University courses to the M.Div. degree in the usual arrangement with neighboring institutions. Successful completion of the Certifying Examinations may be substituted for the Pastoral Mission Statement in the M.Div. Resume. Choice of elective courses and the field of doctoral

study may make some adjustment in M.Div. course distribution requirements plausible. In such cases, the student may petition the M.Div. Director for such adjustments. These can be made by the M.Div. Director after consultation with the Dean and appropriate departments.

Further details on this sequence may be obtained from the Dean's Office. More information on Ph.D. programs at the University of Chicago Divinity School may be found in the current issue of its *Announcements*.



*Archbishop Helder Camara addressing a CTU assembly.*

### **PROGRAMS WITH MISSION SPECIALIZATION**

The World Mission Program at CTU has been developed to allow students to develop a specific mission focus in any of the various degree programs offered by the school, namely, M.Div., M.A., and M.T.S., as well as to meet the needs of furloughed and returned missionaries who come to CTU for one or more terms of continuing education. It also challenges all theological education at CTU with the reality of cultural and religious pluralism and the awareness of an existing global Church.

For the World Mission of the Church has entered a new era. The Church today must seek to be faithful to the mission of Christ in the midst of vast social and economic changes among the peoples of the world who struggle nevertheless to remain faithful to their own cultural and religious heritage. The mission of the Church needs apostles who are persons of dialogue—who are able to live maturely between different cultural worlds; who seek not only to give but to receive, not only to lead but to assist; who call to conversion, but are also ready to undergo conversion; who, in inviting all peoples to the community of those who profess Jesus as their Savior, want to respect other churches and other religions in their own proper development. With such apostles the Church will



become truly ecumenical and will become a sign and instrument of reconciliation and peace in Christ Jesus.

It is with this awareness that CTU has shaped its World Mission Program. It has organized biblical, historical, systematic, and ethical courses with mission as their focus and/or content. It has created an Intensive to help people prepare for Cross-Cultural Ministry and a Mission Integration Seminar to aid returned missionaries process their experience abroad and their reentry. It has sought out pastoral placements most suitable for reflection on the Church's mission.

The World Mission Program at CTU is supervised and developed by the interdepartmental Committee on World Mission. In this they are aided by annual meetings of the Mission Advisory Council, which represents the interests of the school's various constituencies.

All of CTU's degree programs are available with a mission specialization. The requirements for each are as follows:

#### **Master of Divinity in Theology with Mission Specialization**

Requirements are the same as those listed for the M.Div. degree above, with the following specifications:

- forty-five hours (fifteen courses) in the M.Div. Program must be taken with Mission Specialization. These must ordinarily include I-460: Training for Cross-Cultural Ministry.
- an Overseas Training Program approved by CTU may be substituted for the Advanced Ministry Practicum. For students taking the Practicum it is to be done with cross-cultural specialization.

#### **Master of Arts in Theology**

Requirements are the same as those listed for the M.A. above. The eight advanced level courses taken as specialization are in the area of Mission Specialization.

#### **Master of Theological Studies**

Requirements are the same as those listed for the M.T.S. above. The area of concentration must be in Mission Specialization.

The courses offered by CTU which are considered Mission Specialization are listed each year and are available on request.

CTU carries out its World Mission Program in cooperation with the Association of Chicago Theological Schools which guarantees a broad theological and ecumenical environment. Together the schools participate in planning and sponsoring various workshops and meetings on current mission and international problems as well as the annual World Mission Institute.

For further information, contact Rev. Lawrence Nemer, S.V.D., Director.

### **WORD AND WORSHIP PROGRAMS**

Word and Worship is a specialization or concentration in preaching and pastoral liturgy within the M.Div., M.T.S., and Certificate programs. It seeks to combine a theological understanding of preaching and liturgy with skills both in exercising these ministries and in preparing others for them. It enables the student to integrate the study and practice of liturgy and preaching within a larger context of theology and pastoral care.

Individual students work with a word/worship advisor to plan the specific con-

tent of their specialization or concentration in keeping with their background and future ministerial goals. In addition to CTU's course offerings, students working in Word and Worship programs have access to a wide variety of course offerings in preaching and liturgy in neighboring schools. The Chicago area also provides many related resources and field sites for developing skills in word and worship. The program options and the word/worship requirements are as follows:

### **Master of Divinity with Word and Worship Specialization**

General requirements are the same as those listed above for the M.Div. program. These include required courses in liturgy, sacraments, sacramental law and preaching as well as the required first competencies in word and worship.

Specialization in Word and Worship is achieved by these further specifications of the regular M.Div. requirements:

- Two general electives from the M.Div. program are to be taken in the word/worship area.
- In two other, supporting courses students are to relate their course work to word/worship.
- A word/worship placement is to be chosen for the advanced ministry practicum required of all M.Div. students. This practicum, in conjunction with the above courses, helps students acquire the advanced competencies in word and worship.

### **Master of Theological Studies**

Requirements are the same as those listed above for the M.T.S. program. The eighteen hours in the area of concentration are selected from course offerings in Word and Worship.

### **Certificate in Pastoral Studies**

A more limited Word and Worship concentration can be developed within this program in consultation with the advisor, provided that the student can demonstrate adequate previous theological preparation for undertaking such study.

### **Master of Arts in Theology**

In addition to the above pastoral concentrations and specialization in Word and Worship, CTU offers a Master of Arts in Theology program in which a student can concentrate in liturgical studies. Requirements are the same as those listed above for the M.A. program. Eight upper division courses must be taken in the area of liturgy and/or preaching.

CTU course offerings in Word and Worship are listed together in the section on Course Offerings below. Students working in Word and Worship programs also have access to a wide variety of course offerings in preaching and liturgy in the neighboring schools of the Cluster. The Chicago area provides many related resources and field sites for developing skills in word and worship.

Further details on Word and Worship Programs may be obtained from the Office of the Dean.



*Auxiliary Bishop Placido Rodriguez in a visit to CTU.*

### **HISPANIC MINISTRIES PROGRAM**

CTU's Hispanic Ministries Program provides theological education through courses which are historically, culturally, and religiously grounded in the Hispanic context and experience. It supports these efforts with additional educational opportunities such as seminars, workshops, community dialogue and other special events. The program is developed in cooperation with Ecumenical Hispanic Resources Committee of the Committee on Academic Cooperation in Hyde Park and with other centers in the Chicago area.

Begun in 1982, CTU's Hispanic Ministries Program is directed toward Hispanic and non-Hispanic persons interested in ministry with Hispanic communities. The program provides contact with the Hispanic experience and tradition of the Catholic Church in the United States. Courses are open to all students.

Annual lists of courses and further details on the program may be had by contacting the Office of the Dean.

### **CERTIFICATE IN PASTORAL STUDIES**

#### **Aim of the Program**

The aim of the Certificate in Pastoral Study is to provide an opportunity to develop a program of study either to enhance one's effectiveness in one's current ministry or to prepare for another ministry. It is especially designed as a program for continuing education.

### **Admission Requirements**

There are no special requirements beyond the general admission requirements. Preference is given to persons with experience in ministry, however.

### **Program Requirements**

The Certificate in Pastoral Studies consists of thirty-six hours (twelve courses), the equivalent of one year's work at CTU. Selection of courses in the Certificate is made on the basis of the candidate's interest and need. Candidates may avail themselves of the courses offered at CTU including CTU's field programs and courses in the Association of Chicago Theological Schools. There is no language requirement.

### **Administration**

The Certificate in Pastoral Studies is administered by the Office of the Registrar, to which inquiries may be directed.

## **ADULT AND CONTINUING EDUCATION FOR MINISTRY**

Educating capable ministers for the present and future Church involves not only working with those entering ministry for the first time, but also offering opportunities for lifelong professional development for persons already engaged in ministry. Attention also needs to be given to ministry education for those laypersons whose primary vocations lie beyond what have been thought of traditionally as church vocations.

A number of different opportunities for adult and continuing education are available at CTU:

- The Master of Theological Studies program is designed for persons with ministerial experience who wish to prepare for new ministries or to enhance their effectiveness in their current work.
- The Certificate in Pastoral Studies offers an opportunity to develop one's own program of study for personal and professional growth.
- Special student status allows persons to study for one year on a credit or non-credit basis.
- The Fall Quarter Israel Study Program is especially designed for the continuing education student wishing an experience of studying the Bible in context.
- The Biblical Spirituality Program (see description below).
- CTU special strengths in Bible, spirituality, word and worship, and cross-cultural studies offer opportunities for those interested in development in those areas.

Beginning in 1985, CTU intends to develop and expand its continuing education offerings. Further information on continuing education programs may be obtained from Rev. Francis Tebbe, O.F.M., Director.





*Bishop Thomas Gumbleton, President of Pax Christi USA at a CTU Forum.*

### **THE BIBLICAL SPIRITUALITY PROGRAM**

A one year, certificate program, concentrating upon the Bible, in which class lectures and discussion, study and prayer center upon the Holy Scriptures as a common basis of Christian living and Christian mission. During the fall quarter the Bible will be explored from the vantage point of the land of Israel where the participants will join CTU's Israel Study Program; the winter and spring quarters at CTU enable students not only to follow the extensive biblical courses but also to draw upon biblically related courses in other departments. The program blends academic, liturgical and recreational facets. While it is a non-degree program, the courses obtain graduate credit and students may extend their study at CTU for an additional year to earn the degree of Master of Theological Studies. The Biblical Spirituality Program is directed by Carroll Stuhlmueeller, C.P., and Jennifer Corbett, O.S.F. Further details can be obtained from their offices.

### **STUDY PROGRAMS OFF CAMPUS**

CTU offers a number of opportunities for study outside the Chicago area and internationally. These include:

#### **The National Capital Semester Program for Seminarians**

CTU participates in the National Capital Semester Program for Seminarians (NESS), directed by Wesley Theological Seminary in Washington, D.C. Students



spend a semester focusing upon public policy and theology in Washington, through study, reflection, direct political interaction, and encounter with persons involved in the political process.

Further details may be obtained from the M.Div. Director, who also administers the program.

### **United Nations and World Faiths**

CTU participates in the United Nations and World Faiths (UNWF) program of Long Island University. The UNWF is a semester of study in New York focusing on the partnership of churches and the UN in seeking world peace, human rights, and social development.

Further details may be obtained from the M.Div. Director.

### **Louvain Study Program**

CTU students may spend one or two semesters studying in the English-speaking section of the Theological Faculty of the Katholieke Universiteit te Leuven in Belgium.

Further details may be obtained from the Office of the Dean.

### **Israel Study Programs**

CTU offers two special programs which combine scripture study and travel in the biblical lands.

Each *Fall* there is a quarter length program involving lectures on scripture and guided exploration of biblical sites in Greece, Turkey, Israel and Egypt. A debriefing seminar is conducted at CTU at the conclusion of the program to help



participants relate their overseas experience to theology, spirituality and ministry. Students may earn up to 12 quarter hours of credit applicable to M.Div., M.A. and M.T.S. requirements. The overseas course work concentrates on the History and Archaeology of Israel and on a variety of Old and New Testament traditions. The 1985 program will be conducted by Donald Senior, C.P. and Jennifer Corbett, O.S.F.; the 1986 program by Leslie Hoppe, O.F.M. and Jennifer Corbett, O.S.F.

Every other *Spring* CTU offers a three week intensive in Israel, during the latter part of the quarter. The next program will be in the Spring of 1987. For the first seven weeks of the quarter students may take at CTU two full quarter scripture courses (B405 Prophets and Priests and B440 Gospel of John) designed to be completed during the first seven weeks of the quarter; a third course (B475 History and Archaeology of Israel) will also run seven weeks and will serve as direct preparation for the overseas intensive. During the three weeks in Israel students will have guided tours of major biblical sites. Participation in the intensive can earn 3 quarter credits; the entire Spring program (the three courses plus the intensive) gives 12 quarter credits applicable toward degree requirements.

On both the Fall and Spring programs students are accompanied by CTU biblical faculty; the programs also draw on expert resource people overseas.

The Director of the Israel Study Program is Donald Senior, C.P.; the Associate Director is Jennifer Corbett, O.S.F. Further details can be obtained from their offices.



## Courses of Study

Courses offered during the academic years 1985-87 are listed below. Four departments make up the school of theology of the Catholic Theological Union: the Department of Biblical Literature and Languages (BLL), the Department of Historical and Doctrinal Studies (HDS), and the Department of Christian Mission and Ministry (CMM) and the Department of Word and Worship (WW). The courses are divided into three series: "300" series (foundational courses), "400" series (advanced courses representing generally the core courses for the various programs), and "500" series (seminars developing special questions in biblical exegesis, traditional and contemporary theology, or in ministry and world mission).

All courses are three quarter-hour courses that is, classes are scheduled 150 minutes per week for ten weeks. The eleventh week is evaluation week.

Courses are designed according to the following key:

- B = Biblical Studies
- H = Historical Studies
- T = Theological Studies
- E = Ethical Studies
- M = Ministerial Studies
- W = World Mission Studies
- I = Interdisciplinary/Integrative Studies

All courses and staff assignments are subject to change without notice.

## Department of Biblical Literature and Languages (BLL)

Staff: Dianne Bergant, Leslie Hoppe, Robert Karris (Chairperson), Eugene LaVerdiere, Carolyn Osiek, Hayim G. Perelmuter, Donald Senior, Carroll Stuhlmüller.

Visiting Faculty: Everard Johnston and Thomas Reynolds.

### BIBLICAL STUDIES

#### **B 300:** *Old Testament Introduction*

Analysis of the phenomenon of Sacred Scripture as a religious norm, its manifestations in ancient Israel and early Judaism and its role in the faith and life of the Church; an introduction to some of the literary and theological issues involved in Biblical interpretation.

Hoppe	Fall	1985
Bergant	Fall	1986
Hoppe	Winter	1987

#### **B 305:** *New Testament Introduction*

The writings of the New Testament will be presented in their historical, cultural, religious and sociological context. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness of Jesus of Nazareth. Especially designed for those beginning a program of theological study or for those seeking a foundational knowledge of the New Testament for personal or professional enrichment.

Senior	Winter	1986
Osiek	Spring	1986
Osiek	Winter	1987
Osiek	Spring	1987

#### **B 320:** *Biblical Greek*

This course is designed to meet the needs of students who have little or no knowledge of Biblical Greek. By arrangement.

#### **B 321:** *Intermediate Greek*

By arrangement.

#### **B 325:** *Introductory Hebrew*

An introductory course for those who have not previously studied Hebrew.

By arrangement.

#### **B 326:** *Intermediate Hebrew*

By arrangement.

#### **B 400:** *Pentateuch*

Pentateuchal themes including the primeval history, patriarchs, exodus, Sinai and wilderness wanderings will be studied in the context of their literary origins and development and in the light of their importance for Ancient Israel's theology. Attention will be given to the applicability of this theology to contemporary concerns.

Bergant	Winter	1987
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#### **B 405:** *Prophets and Priests*

A study of the Deuteronomistic Corpus which will focus on the role and functions of ancient Israel's official and charismatic leaders in order to probe the meaning of office and vocation in the life of the Church.

Hoppe	Winter	1986
	Spring	1987

#### **B 410:** *Early Prophecy*

Classical or Writing Prophecy as it arose and developed within covenant traditions and the prophetic guilds. By close attention to the text we analyze literary forms and such religious motifs as remnant and day of the Lord in Amos, Yahweh-Spouse in Hosea, Jerusalem Davidic royalty and faith in Isaiah, vocation and prayer in Jeremiah.

Stuhlmüller	Fall	1985
	Winter	1987



**B 415: Later Prophecy**

Key passages from Ezekiel, Deutero-Isaiah and some postexilic prophets will be studied for their value in struggling with ancient traditions and adapting them to new theological or historical situations. Important for appreciating the Old Testament background to church ministry, suffering, redemption and re-creation.

Hoppe	Spring	1986
	Spring	1987

**B 417: From Daniel to Qumran**

A survey of the literature of early Judaism, its cultural and historical setting, its theological content and its relationship to the Bible; an introduction to the theological concerns of Palestinian Judaism which were reflected in the preaching of Jesus. (May substitute for B 518: Intertestamental Literature).

Hoppe	Winter	1987
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**B 420: Psalms**

Select psalms will be studied from each literary or liturgical category for an analysis of their language, form and theology. Their lasting worth to Israel, to the New Testament Church and to us will be explored. Helpful for students of liturgy and spirituality or for a review of Old Testament Religion.

StuhlmueLLer	Winter	1986
	Spring	1987

**B 425: Wisdom Literature**

Primary focus will be on such perennial themes as creation, suffering, birth and death, retribution and immortality. Wisdom theology with its emphasis on human behavior will be compared with other theologies found within Ancient Israel's tradition.

Hoppe	Spring	1986
Bergant	Winter	1987

**B 430: The Gospel According to Matthew**

A study of the content, structure, and major motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition. The course will consider the theological and ministerial relevance of Matthew's message for such questions as Church authority and ethics.

Senior	Spring	1986
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**B 432: The Gospel According to Mark**

An analysis of the entire Gospel of Mark with attention to its structure, major themes and key theological motifs. Particular emphasis will be given to the evangelist's insistence on the link between the Passion of Jesus and Christian discipleship.

Senior	Winter	1987
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**B 435: The Gospel According to Luke**

An analysis of the entire Gospel and its major theological themes. Particular attention will be given to the evangelist's role as interpreter of the Jesus tradition for a missionary community. The course will consider the theological and ministerial relevance of Luke's message for such questions as poor and rich, Church leadership and prayer.

Karris	Fall	1985
LaVerdiere	Spring	1987

**B 440: The Gospel According to John**

The gospel will be studied according to its distinctive style and theology, its overall structure and content. Key sections will be used to highlight such major Johannine motifs as religious symbolism, sacraments, community and spirituality.

Karris	Winter	1986
Osiek	Spring	1986
Osiek	Fall	1986
Senior	Spring	1987

**B 452: Pauline Theology and Writings**

The life and thought of Paul in his cultural and theological setting. Study of such Pauline motifs as law and freedom, charism and Spirit, death and resurrection, Church and apostleship — and their import for the contemporary Church.

Osiek	Fall	1985
Karris	Winter	1986
Osiek	Fall	1986
Osiek	Spring	1987



**B 472: *The Bible in Liberation Theology Since Puebla***

Beginning with Puebla's endorsement of liberation theology's claim that the God who revealed himself in the historical events of the Old Testament, and who incarnated himself in the poor man who is the historical event of the New, had a 'preferential, yet not exclusive, option for the poor,' we will remake theology through a critical rereading of both Scripture and Tradition.

Reynolds

Winter

1986

**B 475: *History and Archaeology of Israel***

This course will be direct preparation for the three week on site visit to Israel (cf. Spring Israel Study Program, p. 37). Participants will be familiarized with the stages of the religious, cultural and political history of Israel; the geographical context of Israel and the Bible; the history and methodology of biblical archaeology.

Senior

Spring

1987

**B 490: *Biblical Foundations of Mission***

The attitude of the Bible towards the outside world will be investigated for direction in the world mission of the Church today. In the Old Testament we attend to the cultural and moral interdependency of Israel with the nations. New Testament study will focus on the mission of Jesus and its interpretation in the theologies of select writings. (Fulfills M.Div. Synoptic Gospel requirement.)

Senior/Stuhlmüller

Spring

1986

**B 491: *Liberation Hermeneutic and Socio-Historical Exegesis***

Until recently biblical scholars had been content to employ exegetic methods deriving from the humanities. Latin American theologians, however, guided by their own novel hermeneutic, prefer to seek inspiration in the social and behavioral sciences. We will examine various attempts recently made by liberation theologians to exploit the exegetical potential of the hermeneutic of suspicion and ideology critique.

Reynolds

Fall

1985

**B 492: *Sickness, Disability and Healing in Biblical Perspective***

Old and New Testament traditions about sickness, disability and healing will be examined as a means of reflecting on contemporary attitudes to these questions. Lectures on the biblical materials will be augmented by input from other resources such as theology, law, medicine, pastoral care and the experience of persons with disabilities.

Senior/Stuhlmüller

Fall

1986

**B 497: *Integrative Seminar***

Meeting once a week for 1¼ hours over two quarters and restricted to participants in the Biblical Spirituality Program, this seminar seeks: 1) to integrate the various courses which students are following; 2) to discuss open-ended question and topics; and 3) to share apostolic and personal experiences as a way of blending a biblical spirituality with today's world.

Stuhlmüller/Corbett

Winter/Spring

Annually

**B 505: *Biblical Spirituality: Old Testament***

The religion of Israel is investigated, not only in its original setting but also according to its impact upon Christian life and ministry. Israelite traditions and forms of worship, preaching and prayer will be seen for their continuity and authority today.

Stuhlmüller

Winter

1986

**B 506: *The Lord of All: Messianic Expectations***

The development of messianic expectations in ancient Israel and early Judaism in the light of the royal traditions of the ancient Near East and of the Christian confession of Jesus as the Messiah. (M.A. Seminar; open to other interested students.)

Hoppe

Winter

1986

**B 510: *The Worldview of Ancient Israel***

The seminar will deal with anthropological traditions of biblical Israel. Its primary goal will be to develop hermeneutical skills.

Bergant

Winter

1987

**B 526: *Rabbinic Judaism and the Early Church***

Designed to deepen the student's understanding of the relationship of Christianity to rabbinic Judaism and to develop a capacity to interpret Jewish sources, this seminar will serve as an opportunity to examine the nature of rabbinic Judaism and the rabbinic mind through an exploration of pertinent talmudic and midrashic material.

Perelmuter

Fall

1985

**B 529: Jewish Mysticism and Messianism**

A close examination of the mystical substratum of Jewish historical and religious experience through an indepth study of the messianic movements in Judaism from the talmudic period up to and including the Sabbatai Sevi. This course will trace the stream of mystical thought and experience through the examination of pertinent historic texts and source material.

Perelmuter Winter (January) 1986

**B 532: Faith and Suffering: The Gospel Accounts of the Death of Jesus**

This seminar will examine the Passion narratives in the four gospels to appreciate how each gospel community was able to reflect on the death of Jesus in the light of its traditions and faith experience. Participants in the seminar will use the skills of form and redaction criticism to analyze the gospel texts and to evaluate their potential for contemporary proclamation.

Senior Winter 1987

**B 541: Fundamentalism in Biblical Interpretation**

Starting from a critical analysis of writings of James Barr on "fundamentalism", this seminar will aim at some measure of precision and clarity in delineating what a "fundamentalist" approach to the Bible actually involves and how this approach differs from non-fundamentalist approaches. An attempt to discover some common ground for dialogue between "fundamentalists" and "non-fundamentalists."

Johnston Winter 1986

**B 542: The Social Study of the New Testament**

Study of the data and perspectives engendered by this recent approach, introduction to the ways in which sociology and cultural anthropology are used in it, and assessment of the helpfulness of this approach to contemporary interpretation of the New Testament.

Osiek Winter 1986

**B 543: Translating the Biblical Word**

This seminar will focus on hermeneutical issues arising out of a study of passages from a selected 20th Century English version of the Bible, and of the philosophies of translation underlying these versions. Issues such as: What constitutes a "valid" translation? How far do (must) dogmatic/confessional presuppositions enter into translations? Practical implications for bible study, preaching, ecumenism.

Johnston Fall 1985

**B 544: B.S. Childs and Canonical Criticism**

The focus of attention will be on the approach to biblical interpretation put forward in Childs' *Introductions* to Old and New Testaments. An analysis and critical evaluation of this "Canonical approach." An attempt to assess the contribution such an approach can make to biblical interpretation in a theological and pastoral context.

Johnston Spring 1986

**B 550: Violence and Peacemaking in New Testament Perspective**

In the light of our contemporary search for justice and peace, participants in this seminar will study in depth pertinent New Testament passages on violence, enemy love, non-retaliation and peace. The biblical material will be considered in the context of its own milieu and for its moral significance today.

Senior Winter 1986

**B 562: Justice in the Liberation Rereading of the Bible**

Apart from 'kingdom of God' there is no theme of the Bible more central to the concerns of liberation theologian than 'justice.' We will accompany the liberation theologians as they reread the biblical texts from what they consider a privileged point of view—commitment to the liberation of today's poor and oppressed.

Reynolds Spring 1986

**B 576: Early Church and Feminist Hermeneutic**

A historical and critical analysis of the roles of women in the New Testament and early Church, with conscious attention to feminist interpretive models. Special focus on the Pauline passages about women and the impact of texts on contemporary attitudes regarding women in ministry.

Osiek Winter 1987

**B 592: The Eucharist in the New Testament**

An investigation of the Eucharist's origins and development in the New Testament period. The seminar will focus on historical questions as well as on the literary and pastoral presentation of the Eucharist in the various New Testament writings. It will also address the way our findings challenge the Church of to-

day with regard to both inculturation and social justice. Accountability: assigned readings, discussions and a paper.

LaVerdiere Spring 1987

**B 597: *Independent Study***

Content and structure by arrangement.

**B 599: *M.A. Seminar***

This course prepares students for researching and writing their M.A. thesis on biblical topics. The major focus will be methodological; directing students in the use of primary and secondary sources and in styles of exegesis. The content of the course will be determined by the specialization of the students involved in the course. While one professor guides the general orientation of the course, the expertise of the other members of the department will be called upon when necessary.

Karris Spring 1986

## Department of Historical and Doctrinal Studies (HDS)

Staff: Steven Bevans, Raymond Diesbourg, Andriy M. Freishyn-Chirovsky, Archimedes Fornasari, Zachary Hayes, John Linnan, Thomas Nairn, Lawrence Nemer, Gilbert Ostdiek, John Pawlikowski, Jamie Phelps, Robert Schreiter, Paul Wadell (Chairperson).

Adjunct Faculty: Conrad Borntrager, Theodore Ross.

Visiting Faculty: Augustine Kanjamala.

## HISTORICAL STUDIES

**H 300: *Early Christianity***

A study of the development of doctrine to the Council of Chalcedon. Major themes: Christian self-identification vis-a-vis Judaism and Pagan culture, conflicts between Orthodoxy and Heresy, trinitarian and christological and anthropological disputes with due respect to chronology and setting. Emphasis is placed on doctrine rather than institutions.

Chirovsky Fall Annually  
Winter 1986

**H 302: *Early Expansion of Christianity***

A study is made of the experience of the Church in mission as it encounters new cultures and changes from being a Jewish community into a Graeco-Roman Community. Institutional, devotional and doctrinal developments are all considered. Project and examinations required.

Nemer Fall 1985  
Winter 1987

**H 307: *The Christianization of Europe***

A study of the Church's encounter with the Barbarian nations, of their conversion, and of the development of Christian life. An analysis of how the task affected Church life and thought, and of how the Church affected the world. Major consideration will be given to: medieval missions; Charlemagne; the Papal States; the Schism between East and West; and the development and experience of a Christian European culture (theology, philosophy, social and political structures).

Borntrager Winter Annually

**H 310: *Christian Reformation and Counter-Reformation History***

A study is made of the factors influencing the breakdown of the medieval synthesis. The development of the major reform traditions with the response of Rome before, during and after Trent is presented. Finally the impact of this division on Europe and the Church is considered. Project and examinations.

Borntrager Spring Annually

**H 325: *Models of Missionary Activity in the Church's History***

A survey is given of the variety of forms that missionary activity has taken from the Apologists in the Roman Empire to the classical image of the 19th century missionary. An examination is made both of the factors that determined the model used and of its effectiveness. Project and examinations.

Nemer Spring 1987

**H 410: Irenaeus of Lyons**

This introduction to the "father of Christian theology" will begin with Irenaeus' polemical context, theological method, and use and interpretation of the Scriptures. The study of his major themes of revelation, tradition, unity, incarnation and redemption, recapitulation, and the economy of salvation will shed light on both his refutation of gnosticism and his theological development of crucial Christian doctrines. A perspective will be given on his value for contemporary theology and spirituality.

Chirovsky Winter 1986

**H 412: Spirituality of the Church Fathers**

A thematic and historical study of the developing practice and theory of the spiritual life of the early church. It will center on the religious experience of the early Christians in both the East and West, especially as expressed in their writings on martyrdom, asceticism, prayer, mysticism, and monasticism. Prereq: H 300 or equivalent.

Chirovsky Spring Annually

**H 416: The American Catholic Experience**

The main problems and solutions of the American Catholic community: immigration, acculturation, education, social questions, anti-Catholicism, Church and State, adaptability to nationalism, theology and discipline before Vatican II and after. Two papers; no exam.

Ross Winter 1987

**H 422: 19th Century Europe and World Mission**

A study is made of the Roman Catholic Church in France, Italy, Germany, and England as it encounters the new world born of the French Revolution with its struggle between liberals and conservatives as a context for her missionary movement. Class discussions and a research paper on a Church outside Europe required.

Nemer Winter 1987

**H 425: The Growth of the Church in Africa**

This course will examine the growth of Christianity in Africa through the agency of various churches and mission societies in the 19th and 20th centuries. The student chooses a particular country or church or missionary society for an in-depth study.

Nemer Spring 1987

**H 426: The Growth of the Church in Asia and the South Pacific**

This course will examine the growth of Christianity in Asia and the South Pacific through the agency of various churches and mission societies in the 19th and 20th centuries. The student chooses a particular country or church or missionary society for in-depth study.

Nemer Fall 1985

**H 429: Church Growth among Marginal Communities**

A case study of mass conversion of marginal communities in India in the nineteenth and early twentieth centuries. The relation of missionaries to the caste system, reasons for mass conversions among out-castes and slaves, and relations to the government will be studied.

Kanjamala Spring 1986

**H 430: Vatican II: Solution or Problem?**

The first part of this course will concentrate on the background and solutions of the message of Vatican II: liturgy, collegiality, laity, religious life, ecumenism and religious liberty, Revelation. The second part will examine key issues in the modern Church to see if Vatican II responds to them. Two papers; no examination.

Ross Fall 1986

**H 431: From Newman to Vatican II**

The following subjects will be examined: an introduction to Newman; the cultural forces that influenced Vatican I; Leo XIII: progressive or reactionary? (social issues, Anglican Orders, discipline); modernism and the mentality of the Church opposing it; the Second Vatican Council responds to the era. Two papers will be required. No examination.

Ross Fall 1985

**H 453: Roman Catholic Identity: An Historical Overview**

The expression of the Christ-experience for Roman Catholics differs from that of the Protestant Christians. An attempt to reflect on the Catholic experience through such dimensions as mysticism and ac-



tivism, spirituality and theology, culture adaptability and authentic humanism, celebration and suffering. Two papers will be required, no examination.

Ross Winter 1986

**H 491: *Women Mystics from Hildegard to Julian of Norwich (12-14th Centuries)***

We intend to explore the significant contributions made by some outstanding women in the low Middle Ages to the development of Christian spirituality. We will start with Hildegard and Elizabeth of Nazareth and Hadewijch of Anvers. We will then examine the life of Catherine of Siena and her influence on a church in crisis. Finally we will study the group of Hefta, Bridget of Sweden, the Rhineland School and Julian of Norwich. We will then relate their experience and doctrine to women's ministry in the Church. A research paper will be required.

Lozano Spring 1986

**H 492: *History of Christian Spirituality: The Mendicant Renewal***

The rise of the Mendicant Orders in the Church within the context of the movements of poverty and the growing orientation of religious life toward apostolate. The new image of the Church they propose. Tensions and stabilisation in conventual life. Their influence on Christian spirituality. A brief review on the early history of the different Mendicant Orders.

Lozano Spring 1987

**H 493: *History of Christian Spirituality: 18-20th centuries***

A study of the spiritual atmosphere dominating the western Church until Vatican II, its main personalities and most significant phenomena. Mysticism of Paul of the Cross, Leonard of Port Maurice, Ligouri's influence on Catholic piety, Claret's apostolic experience. The difficult breakthrough of the women's apostolic communities: the fate of Angela Merici and Mary Ward. The Irish renewal: Presentation, McCauley, Rice. The initiatives to renew Christian life: Redemptorists, Precious Blood, Oblates of Mary Immaculate, Claretians. The missionary trends: Spiritans, Divine Word, Combonis, Xaverians, PIME. The liturgical renewal starting from Solesmes. Trends leading to Vatican II: ecumenical, biblical, patristic, lay apostolate and spirituality. Only incidental references made to American spirituality to which another course is dedicated. A final paper.

Lozano Spring 1986

**H 495: *History of Christian Spirituality: American Catholic Spirituality in the 19-20th Centuries***

This course will concentrate on the study of some significant or influential personalities (Elizabeth Seton, Philippine Duchesne, Isaac Hecker, Thomas Merton, Dorothy Day, Mary Luke Tobin), the experience which marked their lives of faith and their views. Between them, it will give a cursory look to their different ambiances, characterizing the spiritual atmosphere of the Roman Catholic Church in the United States: the Church of the Founders (Carroll, Srs. of Charity of Kentucky, Loretto), the Church of the Pioneers (Guerin, St. Joseph, Sacred Heart, Charity of Texas), the Church of the Immigrants (Neumann, Cabrini, Kaupas), the American Church.

Lozano Spring 1987

**H 503: *Classics of Eastern Spirituality***

From the *Philokalia* and the writings of Symeon the New Theologian to the *Way of the Pilgrim* and the contemporary spiritual masterpieces of Paul Evdokimov and Anthony Bloom, this course will study a selection of powerful writings that have influenced and are still molding the living spirituality of the Christian East. A journal and class discussions will be emphasized as these classics are studied with an eye to understanding what it is that unites Eastern and Western spirituality, and what it is that sets them apart.

Chirovsky Winter 1987

**H 504: *Apostolic Fathers***

This course will study the emerging Church as it appears in the writings of such authors as Clement, Ignatius, Barnabas, and such documents as *The Shepherd of Hermas*, the *Didache*, *The Martyrdom of Polycarp*, and the *Epistle to Diognetus*. Primary texts will be closely examined for liturgical, dogmatic, and historical clues that they can offer for a better understanding of this critical transitional period. Connections will be made between issues that affected the Early Church and issues that confront Christians today.

Chirovsky Winter 1987

**H 597: *Independent Study***

Content and structure by arrangement.



## THEOLOGICAL STUDIES

### T 300:

#### T 302: *Experience of Religion*

This course examines the significance of religion in life. It considers the variety of religious experience and the interrelationship between religion, material culture and ecology. It discusses some of the social and other functions of religion, providing opportunities for students to participate in and analyze religious expression outside their own faith.

Gittins	Fall	Annually
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#### T 325: *Introduction to Theology*

A consideration of the nature, sources, and methods of theology worked out from a study of several case-histories. Special emphasis on the historical revelation in Christianity and the developing awareness of the faith-community in relation to shifting horizons.

Hayes/Linnan	Fall	1985
TBAr	Winter	1986
Hayes/Linnan	Fall	1986
Bevans	Winter	1987

#### T 402: *Classical Hinduism*

A study of the sacred books of the Hindus (Vedas); the speculative writings (Upanisads); the Ultimate Reality (the unknowable God); Popular Hinduism—gods, deities, festivals; Hindu ethics (Dharma and ashrams); Hindu sacramental system; Hindu rituals and worship; sin and reincarnation; Yoga; Spirituality of contemplation, devotion and action according to Bhagavad Gita.

Kanjamala	Spring	1986
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#### T 430: *The Problem of God in Contemporary Society*

An analysis of why God has become problematic for contemporary society is followed by a critical review of representative Christian attempts to respond to this problem. The course seeks to help the student evaluate his or her own experience and respond intelligently to the modern person's problem of God.

Szura	Fall	Annually
Phelps	Winter	1986
Bevans	Winter	1987

#### T 435: *Origins and Eschatology*

A study of the Christian symbols concerning human origins, the world and evil; a correlative investigation of finality and eschatological symbolism.

Hayes	Spring	Annually
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#### T 436: *Origins and Ends in Mythic Consciousness*

An exploration of the symbolization process of origins, the problem of evil, death and the collective endtime in Christian and other selected religious traditions.

Bevans	Spring	Annually
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#### T 440: *Christology*

A critical review of Scriptural and traditional interpretations of Incarnation and Salvation in an effort to arrive at an articulation of what Jesus Christ and redemption mean for contemporary people.

Hayes/Phelps	Winter	Annually
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#### T 441: *Christology and Cultures*

A critical review of the development of understanding of Jesus and salvation in the Christian tradition, and their implications in a cross-cultural context. Special attention is given to models of incarnation and salvation, universal claims about Jesus within a religious pluralism, and the question of the ethnic Christ.

Schreiter	Fall	Annually
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#### T 445: *Theology of the Church*

A study of the origins of the Church; the relation of the Kingdom to the Church; the basic images and themes in Scripture and tradition; the development of ecclesiastical office; and the relation of the Church to the world, especially in relation to the socio-political situation of "Third World" countries.

Linnan	Winter	Annually
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#### T 446: *The Missionary Dynamics of the Church*

In the light of the contemporary questioning of "the missions," this course will try to determine why the Church by her very nature must be missionary, what this mission means, how "necessary" it is in the

plan of salvation, and how it is to be carried out in our modern, post-colonial world.

Phelps Spring Annually

**T 458: *Liturgy and Sacraments in the Byzantine Tradition***

An introduction to Byzantine worship. The ethos of Byzantine worship is studied from the point of view of clergy and faithful. Divine Liturgy, Office and Holy Mysteries (Sacraments) are examined in their development and present practice. Includes visits to churches and A-V presentations.

Chirovsky Spring Annually

**T 470: *Current Issues in Jewish-Christian Dialogue***

The 2000 year old history of Jewish-Christian encounter has taken many forms and has led to varied results. This course considers a wide range of issues which intersect sometimes in understanding and sometimes in confrontation. Studies in topics such as election, Messianism, peoplehood and the land, Zionism, and the Holocaust.

Perelmutter/Sherman Fall 1985

**T 480: *Eastern Christian Theology***

An investigation of the principal topics in theology (God, Christ, anthropology, church, tradition) and spirituality from the perspective of the Eastern Christian traditions. Emphasis will be placed on contemporary understandings in the Orthodox and Catholic communions.

Chirovsky Fall 1985

**T 491: *Spirituality of the Spiritual Exercises of St. Ignatius***

The course is intended to give an understanding of the spirituality of the Spiritual Exercises of St. Ignatius of Loyola and the way in which they are interpreted in the contemporary form of the directed retreat. The class sessions will treat the dynamic of the Exercises, and various themes of Ignatian spirituality.

Moosbrugger Winter Annually

**T 492: *Mystical Theology***

A study of texts of the Western Medieval tradition of mystical theology in the light of typologies of religious experience. The course will emphasize the writings of Pseudo-Dionysius, Bernard of Clairvaux, Richard of St. Victor, Bonaventure, Meister Eckhart and Nicholas of Cusa. Prerequisite: T 430 or equivalent.

Hayes Fall 1986

**T 493: *The Experience of God in Teresa of Avila and John of the Cross***

A study of the mysticism of the Spanish Carmelites, Teresa of Avila and John of the Cross. After an overview of the cultural and spiritual context and the body of their writings, their respective understanding of the nature and stages of mystical experience will be analyzed and compared. Requirements include a short report on at least one work of Teresa or John.

Lozano Winter 1986

**T 505: *Constructing Local Theologies***

A seminar exploring the methodological issues in constructing theologies in local churches. Students will be expected to prepare a project in the theology of their own cultural area. Consent of the instructor is required for admission.

Schreiter Winter 1987

**T 520: *Theology of Karl Rahner***

A study of the philosophical orientation of Rahner and its implications in his theological writings.

Hayes Winter 1986

**T 524: *Roman Catholic Theology in an Age of Revolution***

A study of the conflicts of Roman Catholic thought in the context of the intellectual, cultural, and political upheavals of nineteenth century Europe. The seminar will focus its attention on the creative work of the early Catholic faculty at Tuebingen in dialogue with Protestant theology and with the philosophy of Hegel and Schelling.

Hayes Fall 1985

**T 530: *Process Theology***

An upper level seminar beginning with the central concepts of Process-philosophy in A.N. Whitehead and C. Hartshorne. The shape of Christian theological reflection in relation to process philosophy will be studied through the reading and analysis of representative theologians such as Ogden, Cobb, Meland, and Griffin.

Hayes Winter 1987

**T 540: *Theology of the Trinity***

A study of Trinitarian thought in Christian tradition focusing on Augustine, Bonaventure, and Aquinas. Requirement for admission: T 430 or equivalent.

Hayes Spring 1987

**T 541: *Christology in an Age of the World Church***

This is intended as a seminar for students who have already done a basic course in Christology. Topics will include: normative or non-normative Christologies; Christian universalism and world-religions; anthropology and Christology. These will be discussed in the light of the contemporary authors and the experience of the Church in various cultural contexts. Pre-req: T440 or its equivalent.

Hayes Spring 1986

**T 545: *Special Questions in Ecclesiology***

A seminar considering in greater detail certain aspects of the theology of Church which are of particular interest to contemporary theology and ministry. Among the issues which might be included are: authority in the Church, doctrinal development, personal and institutional relationships in the Church, forms of ministry, and major ecclesiological themes.

Phelps Winter 1987

**T 561: *Trends in Mission Theology***

This is a seminar-style course, in which students who have already experienced apostolic work in another culture, work on, read about and present seminar papers on a variety of current issues which are particularly relevant for the missionary of today. The topics covered will be largely determined by the members of the class.

Gittins Fall 1986

**T 577: *Cross-Cultural Evangelization in the United States: 19th Century Roman Catholic Missionary Activity on behalf of African-Americans***

This seminar will explore the early history of missionary activity among African-Americans in the second half of the 19th Century. Students will examine the historical, social, ecclesial, cultural and theological issues affecting the first post-Civil War efforts to evangelize African-Americans in the local church of the United States.

Phelps Spring 1986

Fall 1986

**T 579: *Theologies of a Personal God***

A coherent doctrine of God as personal is important for fidelity to the Christian Tradition, for genuine spirituality and pastoral effectiveness. This seminar studies several personalist theologians—H. Rashdall, C.C.J. Webb, J. Oman and H.H. Farmer—and reflects on their relevance for contemporary theological, spiritual and pastoral issues.

Bevans Spring 1987

**T 597: *Independent Study***

Content and Structure by arrangement.

## ETHICAL STUDIES

**E 370: *Christian Ethics: Language of a Community***

Christian ethics describes a community's pursuit of a life, a sharing in which values important to that community are displayed and embodied. Because particular attention will be paid to the Roman Catholic tradition, this introductory course will consider the relationship of Christ to morality, the centrality of the virtues, the natural law tradition, and other themes important to contemporary Catholic morality.

Wadell Winter 1986

Fall 1986

Fornasari Spring 1987

**E 374: *On Being A Christian in the World***

The course will focus on the development, in the last hundred years, of a new presence and relevancy of the Church in public life and on how this development is related to a new understanding of the Church's mission and of its claim to be "the universal sacrament of Salvation." Attention will be given to foundational texts in the Roman Catholic tradition and the main texts of other Christian traditions with the aim of discovering the ability of the Christian community to influence social ethics and public policy.

Fornasari Fall/Spring Annually

**E 375: Theological Foundations of Social Ethics**

An exploration of the basic texts that illuminate how the Christian community has understood and shaped its response to the social concerns of its time. Although emphasis is given to foundational texts of the Roman Catholic tradition, authors representative of Protestant traditions will also be used.

Wadell	Spring	1986
Nairn	Winter	1987

**E 379: Christian Ethics: The Moral Agent**

An introductory study of the place of an agent-centered morality and of the notion of virtue within Christian ethics. Major areas of concentration include Thomas Aquinas and the contemporary virtue approach of Hauerwas. This approach will then be contrasted with other contemporary methods in order to ascertain its significance for moral decision making.

Nairn	Fall	Annually
	Winter	1986

**E 409: Ethical Issues in the War/Peace Debate**

The course will examine traditional Christian perspectives on War/Peace questions such as the Crusades, the Just War and Pacifism. Contemporary issues such as the arms race, military spending and methods for peaceful resolution of conflict will also be considered.

Pawlikowski	Fall	1986
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**E 410: Peace and Christian Ethics**

The course will explore the question: How does the Church understand and actuate the relation between its call, message and mission and the search for peace on the part of the human community? The question will be approached both historically and systematically. From this study, some conclusions will be drawn for the understanding of the scope and nature of Christian ethics. Introductory courses in Ethics and Church history are prerequisites.

Fornasari	Spring	1987
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**E 470: Formation of Conscience**

A study of the various levels of conscience in relationship to ethical decision-making. We will discuss some basic theories of moral development, and their connection to the discovery of self. Students will be expected to examine their own development of conscience and decision-making process as well as the implications for ministry.

Diesbourg	Fall	1985
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**E 471: Moral Development**

An investigation into developmental theories such as those of Erikson, Fowler, and Kohlberg, and their implications for ethics. Among topics discussed will be the question of character formation, culture, and pluralism in ethics.

Nairn	Spring	1987
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**E 481: Sexual Ethics for the Christian**

This offering treats sexuality and sexual behavior in the unmarried Christian. It intends to develop the kind of pastoral attitudes that will serve to guide Christian people both in the development of attitude toward sexuality and positions toward sexual conduct, including premarital sex and homosexuality.

Nairn	Winter	1987
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**E 482: Medical Ethics**

A study of the relation of general ethical principles and methods to the concerns of the medical profession. Among topics treated will be abortion, standards for determining human death, experimentation with human subjects, genetic engineering, access to health care, and the interrelationships among the rights of patients, of doctors, and of society.

Nairn	Spring	1986
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**E 485: Sin and Conversion**

A guided reading course on the centrality of sin in the history of the human community. Such areas as the fundamental stance, relationships to God, self and others, mortal and venial sin, and metanoia will be studied. The student will be expected to examine his/her own attitude toward sin in the light of this study, and to articulate it in such a way that an appropriate pastoral response can be developed. Limited enrollment.

Diesbourg	Winter	1987
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**E 488: Marxist Humanism and Christian Faith**

The course will study the problems of the acculturation of the Christian faith within the marxist culture and political context. The course will study key concepts and fundamental socio-political structures of



marxism, in view of disclosing their eventual capacity to become cultural expression of Christian faith and praxis.

Fornasari Winter Annually

**E 491: Conscience and Politics**

The course will explore the nature and foundations of political life understood as the life of and in the human community. It will assess the place and role that conscience has in it. Conscience will be related to social and historical consciousness and to their embodiments: tradition and community. It will be related to the specific unity of theory and practice that is constitutive of political conscience and praxis.

Fornasari Spring 1986

**E 534: Love and Justice**

An examination of two fundamental notions in Christian ethics. The purpose of the course is to analyze, compare, and assess critically the claims of both, as well as their interaction, in contemporary theology and ethics.

Nairn Fall 1986

**E 535: Freedom and Moral Theology**

An investigation into the role of freedom in contemporary moral theology. Areas of concentration will include scripture, tradition, modern and contemporary philosophy, and current theology. Of central importance will be the notion of fundamental option.

Nairn Spring 1986

**E 536: Ambiguity in Moral Decision Making**

A critical assessment of R. McCormick's essay, "Ambiguity in Moral Choice," in relationship to the tradition which preceded it and to the continuing debate which has followed it. Among areas which will be covered are the notion of ethical borderline situations, the development of double-effect methodology, "ontic evil," and the "direct-indirect" distinction in ethics.

Nairn Fall 1985

**E 537: Ethics and the Emotions**

One presupposition of ethics is that it deals with rational people acting rationally in situations after ample reflection. This course asks whether the above presupposition is in fact valid. In doing so, it will investigate both moral theories and psychological theories, especially those dealing with emotions and the unconscious.

McCarthy/Nairn Winter 1986

**E 538: The Passions and Affections**

This course will examine how the passions and affections contribute to our moral development, particularly the shaping of our character and our actions. The premise of the course is that learning to feel the right way about the right things is essential for moral growth and wholeness, particularly the development of virtue. The works of Jonathan Edwards will provide the primary texts, though other authors will be examined.

Wadell Spring 1987

**E 541: World Poverty, Development, Liberation**

An investigation and assessment of the division of the world into rich and poor countries. Poverty, development and liberation will be studied as socio-political phenomena. The responsibility of Christian individuals and communities with regard to this situation will provide the focus for the course.

Fornasari Winter Annually

**E 551: Spirituality/Liturgy and the Quest for Justice**

An examination of various issues in the Spirituality/Justice nexus. Among those to be considered are the centrality of justice for any authentic spirituality, biblical links between spirituality and justice, the role of justice in some traditional forms of spirituality such as the Ignatian Exercises, and the proper contribution of liturgical celebration in the creation of a justice consciousness. Some contemporary authors such as Thomas Merton will be included in the discussion.

Pawlikowski Winter 1987

**E 553: Catholic Moral Theology after Vatican II: An Appraisal**

Twenty years ago the Second Vatican Council challenged Catholic moral theologians to make the faithful more conscious of their common vocation in Christ. This course will examine the major developments and themes in Catholic moral theology since the Council in light of this challenge. Particular attention will be given to the influence of Karl Rahner on contemporary Catholic morality, as well as the writings of Curran, McDonagh, and others.

Wadell Winter 1987



**E 556: *The Virtue Tradition in Aquinas: Becoming a Friend of God***

The moral vision of Thomas Aquinas will be studied through the texts of the *Summa*. Aquinas saw the moral life as the project of making one's way back to God. For this the virtues were necessary, especially the virtue of charity. The course will note especially the connection Aquinas forges between the passions, the virtues, and the Gifts of the Spirit.

Wadell Fall 1985

**E 557: *The Social Responsibility of the Church***

Crucial to understanding the Church's social responsibility is to recognize that the Church itself is a social ethic. How the Church responds to the dilemmas of the world depends on how the Church understands itself. This course will examine how the Church's social responsibility has been construed through such writers as Rauschenbusch, Niebuhr, Yoder, and others.

Wadell Spring 1986

**E 570: *Revolution and Liberation: Ethical Perspectives***

An examination of various definitions of revolution as they have emerged in the classical Western revolutions. An extended look at current revolutionary theology as it has emerged from Latin American sources. Course requirements: Participation in class discussion, take home exam or term paper of about 20 pages.

Pawlikowski Winter 1986

**E 577: *Ethics and United States Foreign Policy***

After a brief overview of forces that have shaped the various trends in American foreign policy, the course will examine several important issues in current debates about foreign policy today. These will include human rights and foreign policy, intervention in other countries, foreign aid vs. development, food and foreign policy. The course will also treat various viewpoints from ethicists as to how the conduct of foreign policy can be made more moral in tone.

Pawlikowski Fall 1986

**E 580: *Readings in the Theology and Ethics of Christian Marriage***

A guided reading and discussion course which deals with a Christian anthropology of human love, traditional church teaching on the theology of marriage, and some contemporary concerns and problems for marriage and family life.

Diesbourg Winter 1986  
Fall 1986

**E 581: *Marriage as a Sacrament: A Study in Fidelity***

A fruitful way for appreciating the richness and promise of marriage as a sacrament is to consider it in light of the virtue of fidelity. This course will focus on the significance of fidelity as a way of rightly shaping our understanding of marriage and family life. Similarly, this same perspective of fidelity will guide a study of such corollary issues such as children, indissolubility, divorce and remarriage.

Wadell Fall 1985  
Winter 1987

**E 582: *Issues of Life***

This course will study some of the issues of life confronting contemporary ethics. Chief consideration will be given to the questions of abortion, capital punishment and suicide.

Wadell Fall 1986

**E 584: *Moral Issues in Economics and Business***

The relationship between Christianity and the origins of modern capitalism; a Christian critique of capitalism; the Corporate Responsibility movement; international economic issues; ethics in business.

Pawlikowski Spring 1986

**E 585: *Cross-Cultural Questions in Ethics***

A study of the ways in which culture influences Christian ethics. Among areas which will be examined are the notion of universalizability, the use of natural law and human nature, and the understanding of value and moral development. Particular ethical issues will also be discussed.

Nairn Spring 1987

**E 588: *Mystery of Christ and Structure of Ethical Experience***

The course is designed to study the implications of Christology for moral theology, for a Church whose claim to be the "universal sacrament of salvation" is being challenged by an increasingly secular, scientific, culturally and religiously pluralistic world. The main works for this study will be the relevant works of Catholic and other Christian moralists. Attention will be given also to non-Christian secular and religious authors. The moral structures in question are issues such as: good and evil, law and cons-

ciency, freedom and responsibility, community and grace, history and salvation. Fundamental Christology and Ecclesiology are prerequisite for the course.

Fornasari Fall 1985

**E 590: Contemporary Social Problems**

An examination from a theological and ethical perspective of several key problems in contemporary global society. Special attention will be given to technological, ecological, food and population developments insofar as they impact upon current Christian responsibility for world society.

Pawlikowski Spring 1987

**E 597: Independent Study**

Content and structure by arrangement.

## Department of Christian Mission and Ministries (CMM)

Staff: Herbert Anderson, Claude-Marie Barbour, Anthony Gittins, John Lozano, Marie McCarthy (Chairperson), John Szura, Francis Tebbe.

Adjunct Faculty: Eleanor Doidge, Robert Moosbrugger, Joseph Rabbiosi.

Visiting Faculty: Ennio Mantovani.

## MINISTERIAL STUDIES

**M 301: Psychological Dimensions of Religious Experience**

This course will examine religious experience through an analysis of some phenomenological, psychological, and sociological understandings of the nature of religious experience followed by the development of specific psychological themes which appear in this material.

McCarthy Fall Annually

**M 380-385-390: Basic Ministry Practicum**

A year-long group theological reflection upon supervised ministry to individuals at an approved site. Workshops in communication skills and cross-cultural awareness are required. This required core course is recommended for first year M.Div. students. (Approval of one's religious community or CMM Department required.)

Staff Fall/Winter/Spring Annually

**M 405: Introduction to Basic Pastoral Counseling**

This course will aid the student to assess and develop 1) their knowledge of Pastoral Counseling principles and dynamics; 2) their skills in the face-to-face dialogue; 3) their ability to critique and learn from their counseling ministry. The focus of the class is the initial interview. Considerable time is spent outside the class developing counseling skills by taping practice sessions with peers and in review sessions with the instructors. Limited enrollment (15). Audio-visual fee.

McCarthy	Spring	1986
Anderson	Fall	1986
Anderson/McCarthy	Winter	1987
McCarthy	Spring	1987

**M 409: Pastoral Care to Specific Groups**

This course presents the opportunity to explore through readings and field experience particular pastoral care issues focused upon specific groups. By arrangement with M.Div. Director through individual learning contracts.

Szura/Staff Fall/Winter/Spring Annually

**M 410: Spiritual Direction**

This course will aim at reaching a consensus on the basic criteria and principles to be followed in spiritual direction. After a rapid historical overview, the course will focus on certain topics: the leading Spirit and human leadership, director's qualities, director versus personal responsibility, knowing the personality, discerning the spirits, interpreting the events of life, difference between spiritual direction and counseling. Students will be requested to write their own conclusions in order to prepare a final discussion.

Moosbrugger	Spring	1986
Lozano	Fall	1986

**M 412: Theology and Forms of Prayer**

Aim: To help students understand their own prayer life, to improve on it and to help others. After an initial study on prayer in the New Testament, the course will offer an exposition of the different forms of Christian prayer (liturgical, private, ways of mental prayer, devotions in popular piety) considering their development in history and in different cultural situations.

Lozano Fall 1985

**M 413: Jesus of Nazareth: Reinterpreting His Spirituality**

Based on the twentieth-century research into the personality and history of Jesus, this course will attempt to give fresh understanding of the spiritual experience of Jesus as a source of inspiration for the spirituality of his disciples. A personal journal of readings and reflections will be required.

Lozano Fall 1985

**M 415: Ministerial Spirituality**

A theological reflection on the interaction between personal growth and ministry. A preliminary look at the biblical tradition of the Servant of the Lord, to better determine the idea of ministry in its spiritual implications. N. T. Diakonia and commitment to the Church as a source of spirituality: preaching, leading prayer, healing, sharing. Tensions: prayer and activity, factors of growth and of alienation. The unifying role of faith, hope, love. Suffering in ministry. Experiencing the movements of the Spirit. A case study: Spirituality and commitment to a process of liberation.

Lozano Winter 1987

**M 416: Discernment of Spirits**

An overview of the history of the theology of discernment. Criteria to discern true prophets and teachers in the Bible. The charismatic dimension of the Church and the discernment of the spirits in Paul. Discernment in the spirituality of the Desert, St. Bernard, the English school, Ignatius of Loyola, John of the Cross and Cardinal Bona. A synthesis of the main criteria for discernment found in the Church's tradition and applied to two different areas, namely, discerning God's will through the movements of the Spirit and discerning the authenticity of spiritual experiences. Some recommended readings. A final paper on any of the topics explored in the course.

Lozano Winter 1986

**M 417: Theology of Religious Life**

Starting from the common calling to Discipleship, a key concept in the Gospels, this course will examine the variety of Christian vocations in their specific relationship to the Church, to the world; the charisms proper to religious life: celibacy, solitude-community; the history and meaning of the commitments (Can vows be evangelical? Are perpetual commitments possible?)

Lozano Fall 1986

**M 419: The Experience of God in Human Oppression, A Spirituality of Liberation**

This course develops a reflection on present forms of spirituality of liberation (Latin American, Asian, Black, Feminist). It explores first the biblical models: Jesus facing the suffering of God's children, Moses' theophany in the midst of oppression. It then projects that model on the present situation, drawing inspiration from Paul VI's address to the Columbian peasants, August 28, 1968. Themes highlighted include appeal to a radical conversion, discipleship and commitment, poverty and the poor, the liberating experience of prayer, a ministry of solidarity, love and anger, the experience of the Spirit. The lives and writings of Helder Camara, Archbishop Romero, Pedro Casaldaliga, Martin Luther King and Dorothy Day are cited. A final paper is required.

Lozano Winter 1987

**M 429: Psychological Aspects of Liberation and Justice**

This course explores psychological aspects of selected themes in liberation and social justice: e.g., alienation, work, revolution, prejudice, liberation. Prerequisites are introductory social justice and some knowledge of liberation theology.

Szura Winter 1986

**M 430: Pastoral Care in the Church**

An introductory course using lectures, discussions, structured exercises and case studies to explore: what is pastoral care; its history, dynamics, techniques, and context. Special emphasis is placed on the person of the minister, his/her assumptive world, self concept and the impact of these on their capacity to care. Open to first year students.

Anderson Winter 1987

**M 441: Pastoral Care of Families**

This course will seek to provide a knowledge of family systems orientation and its contribution to work-

ing with families in the context of parish pastoral care. Students will be encouraged to explore new understandings of their own family of origin in relation to this approach to pastoral ministry. (Limit 24)

Anderson	Fall	1986
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**M 471: Human Development: Theological and Psychological Perspectives**

We will examine psychological and theological models of human development in an attempt to understand the roles of growth, change, and crisis in the healthy human person. We will also explore the relationship between psychological and religious development.

McCarthy	Fall	1986
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**M 477: Pastoral Ministry Module**

Pre-designated CTU workshops provide the context for a one credit course on a specific issue. By prearrangement with staff through assigned readings and accountability project.

Staff	Fall/Winter/Spring	Annually
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**M 483-484-485: Advanced Ministry Practicum: Spirituality**

McCarthy	Fall/Winter/Spring	Annually
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**M 492-493-494: Advanced Ministry Practicum: Social Justice**

Szura	Fall/Winter/Spring	Annually
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The development of a written case history under the guidance of a CTU consultant on the basis of a year-long supervised ministry to groups at an approved site in one of the above areas of concentration. A concomitant course or experience is required. This required core course is recommended for M.Div. students after their second year. (Approval of one's religious community or CMM Department required.)

**M 495: Clinical Pastoral Education (6)**

By arrangement with the M.Div. Director.

**M 510: Psychology for Theology and Ministry**

This full-year three credit course meets about once a month. It provides opportunity to read and explore for pastoral, theological and psychological value the classical primary sources (great books) in psychology.

Szura	Fall/Winter/Spring	Annually
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**M 570: Men and Women in Church and Society**

Equality and collegiality between men and women are values for both the Church and society which are not always actualized. This course will examine factors affecting relationships between men and women today such as social and economic structures, sexuality, gender identity, power, friendship, occupational and family roles, etc.

Anderson/McCarthy	Spring	1987
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**M 580: Pastoral Theology**

Throughout its history, the Church has reflected on pastoral ministry in a variety of ways. This seminar will examine writings in pastoral theology from Gregory the Great's *Regula Pastoralis* to Seward Hiltner's *Preface to Pastoral Theology*. Special focus on the implications of the image of pastor as overseer. (limited to 12).

Anderson	Spring	1987
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**M 581: Imagination in Theological Reflection and Ministry**

The purpose of this course is to explore the role and importance of imagination as a central element in effecting a praxis-based ministry which critically relates theological reflection and ministerial practice.

McCarthy	Winter/Spring	1987
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**M 582: Method in Ministry**

The purpose of this course is to develop a model of critical reflection for grounding Christian ministry in today's world. We will use case studies of concrete ministerial problems as a vehicle for examining the role and interrelation of social-scientific, ethical, and theological resources in addressing ministerial situations.

McCarthy	Winter	1987
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**M 588: Psychological Aspects of Nonviolence and Conflict Resolution**

This course explores the psychology of conflict and conflict resolution. It also surveys nonviolence throughout history and explores its psychology.

Szura	Winter	1987
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**M 597: Independent Study**

Content and structure by arrangement.

## WORLD MISSION STUDIES

**W 419: Towards a Missionary Spirituality**

An exploration intended to encourage holistic spirituality, the course addressed specific problems and challenges familiar to missionaries, with a view to growth in and from the existential situation. Accepting that marginality, uprootedness and isolation are implications of the call to mission, we work towards a relevant and sustaining spirituality.

Gittins

Winter

Annually

**W 430: Cultural Orientation**

A guided reading course open only to CTU students engaged in I 460: Cross-Cultural Communication. The course provides guided reading in the social, historical, political and religious background of the country for which the student is preparing.

Gittins

Fall

Annually

**W 446: Initiatory Rites and Christian Initiation**

This seminar will make a comparative study of initiatory rites in traditional religions and Christianity. Their nature, function and significance will be reviewed by studying the ritual of death and rebirth in both traditional and Christian initiation. African and Native American Churches will be used as case studies.

Barbour

Spring

1986

**W 450: Contemporary Issues in International Mission**

A team-taught seminar that will engage students and faculty from three seminaries: BTS, CTU and NBTS. Students will work in team on selected issues that confront the church in mission on six continents. The three faculty persons will serve in resource and reflective roles. This seminar will meet weekly at Shalom House, 4064 South Lake Park, Chicago 60653.

Barbour/Bakke/Brown

Winter

1987

**W 497: Mission Integration Seminar**

This seminar is limited to students returning from a cross-cultural program. Building on their recent experience and present reenculturation process, this seminar will help the participants to recognize the particular dynamics of the reenculturation process and through group support and critique to use these dynamics in integrating and further developing their Christian commitment, ministerial identity, and missionary formation.

Barbour/Rabbiosi

Fall/Winter/Spring

Annually

**W 498: World Mission Colloquium**

A seminar on select topics in mission. Interested persons gather in January to select topics, which are then announced prior to registration. Prereq: at least ten months of previous cross-cultural ministerial experience.

Gittins

Spring

Annually

**W 545: Social Anthropology for Missionaries**

An attempt is made to 'get under the skin' of other cultures, by means of lectures and seminars on a number of themes specifically chosen for their relevance to missionary undertakings. We consider inter-culturally, belief, values, socialization, language, reality, perception and thinking, and other aspects of social relationships.

Gittins

Fall

1985

**W 546: African Traditional Religion**

Contextualization or the incarnation of the Gospel in cultures, is crucial to evangelization; yet without an *informed* respect for local cultural forms, the missionary is doomed to recapitulate the tired paternalism of an earlier age. This course explores Traditional Religions as systems, looking for their coherence and rationale and resilience.

Gittins

Spring

1986

**W 547: Power, Dreams, Ancestors and Healing in African Life**

This course is open ONLY to students who have already done W545, OR who have had significant mission experience and some formal anthropology. It would be for those people working in Africa and



would be composed of lectures and seminars according to the constitution of the class. Topics pursued would include the study of witchcraft, divination, and power in traditional societies. (Students who have already done W 546 or W 548 will not need this course)

Gittins Winter 1987

**W 548: *Witchcraft in Traditional 'African' Societies***

Witchcraft is a social fact in many cultures, yet it has been little understood, or dismissed, by missionaries. As a personalistic explanation of misfortune, it is intimately woven into the social fabric. An attempt is made to contextualize witchcraft, looking for Gospel values, possible approaches, and concerned understanding.

Gittins Winter 1986

**W 554: *The Church and Primal Religions***

The historical facts about the teaching and the praxis of the Church up until Vatican II will first be analyzed. Then the present situation of the Church will be explored, considering the role of the expatriate Church Worker and Theologian and the corollaries for sending Churches and Societies.

Mantovani Spring 1987

**W 557: *The Mission of the Melanesian Church Today***

This course will examine the contemporary Melanesian context both with regards to its cultural and its religious components within which the Church must discover its mission. Reflections will be offered on the implications of this for the Global Church.

Mantovani Spring 1987

**W 592: *Lakota Belief, Ritual and Spirituality***

This seminar will explore some aspects of the belief, ritual and spirituality of the traditional religion of the Lakota of the Rosebud and Pine Ridge Reservations. The effects of western society and missionary approaches on the Lakota people, their culture and way of life, and their responses will be studied.

Barbour Winter 1986  
Spring 1987

**W 597: *Independent Study***

Content and structure by arrangement.



## Department of Word and Worship (WW)

Staff: Denis Condon, Edward Foley, John Huels, Kathleen Hughes, Ralph Keifer, Jeanette Lucinio, Gilbert Ostdiek (chairperson).

Adjunct Faculty: Fredric Hang, Arturo Perez.

### WORD AND WORSHIP STUDIES

#### **T 350:** *Basic Principles of Catholic Worship*

A course designed to help the entering student explore and reflect more fully on key dimensions, forms, and principles of pastoral liturgy in the light of Vatican II. The exploration and reflection are carried out through practicum exercises, lectures, readings, and study projects. Students are to participate in three lab sessions on dates to be announced at the beginning of the course.

Foley/Keifer

Spring

Annually

#### **T 351:** *Basic Principles of Worship in Hispanic Context*

A course designed to help the entering student explore key dimensions, forms, and principles of pastoral liturgy in the light of Vatican II, Medellin, and Puebla. The course will explore and reflect upon the Hispanic liturgical experience through reading, lectures, and a final creative project. Two tracks: for Spanish and non-Spanish speaking students.

Perez

Spring

Annually

#### **T 355:** *Sacraments: Theology and Celebration*

This course will explore the human-religious experience of the faith community and its expression in sacramental celebration with particular attention to Initiation, Reconciliation, and Eucharist. A basic course in the sacraments designed for those who will not take separate courses in these sacraments.

Hughes

Winter

Annually

#### **T 450:** *Theology of the Eucharist*

A study of the scriptural origins and historical development of the eucharistic liturgy, with particular emphasis on the eucharistic prayer. Theological reflection on the meaning of Eucharist in light of the above and of contemporary discussion. Consideration of select pastoral issues such as eucharist and social justice, eucharistic ministry, and ecumenical eucharist.

Keifer

Fall

Annually

Ostdiek

Spring

1986

Winter

1987

#### **T 451:** *Eucharist in Cross-Cultural Context*

This course is designed to search for a fit between the western christian tradition of Eucharist and the symbolism and life-experience of other cultures. Drawing on anthropological and liturgical studies, it will help the student to uncover possible universals such as commensality and sacrifice and to sketch the issues and principles at stake in shaping the Eucharist for cross-cultural contexts.

Gittins/Ostdiek

Spring

1987

#### **T 455:** *Initiation*

Historical, theological and pastoral reflections on the experience and sacraments of Christian Initiation, with particular focus on the Rite of Christian Initiation of Adults as the norm for initiatory practice.

Hughes

Fall

Annually

Keifer

Winter

Annually

#### **T 458:** *Liturgy and Sacraments in the Byzantine Tradition*

An introduction to Byzantine worship. The ethos of Byzantine worship is studied from the point of view of clergy and faithful. Divine liturgy, office and holy mysteries (sacraments) are examined in their development and present practice. Includes visits to churches and A-V presentations.

Chirovsky

Spring

Annually

#### **T 460:** *Rites of Vocation and Healing*

This course will study the history, theology, and pastoral practice of the rites of marriage, ordination, religious profession, reconciliation, viaticum and anointing. Students will be able to concentrate on specific rites in their work for the course.

Hughes

Winter

1987

**T 550: Liturgical Seasons**

A seminar course which will trace the development of liturgical feasts and seasons and explore the contemporary pastoral conflicts and challenges in the celebration of the Church year. Students will choose a topic of personal interest for their own research.

Foley Winter 1986

**T 551: The Liturgy of the Hours**

A seminar course which will examine the historical development of the Liturgy of the Hours from early Christian patterns of prayer through the reforms of Vatican II. Pastoral adaptation of the Hours as well as other contemporary forms of communal prayer will be among the topics proposed for student research and discussion.

Hughes Fall 1986

**T 552: Language of Prayer**

This seminar will explore the ways in which liturgical language functions in Christian worship. Students will examine the structure, style and content of various genres of prayer with particular attention to contemporary liturgical texts. Requirements include reading, critical analysis of a select number of texts and the composition of new texts. In addition, students will choose a topic of personal interest for their own research.

Hughes Winter 1986  
Spring 1987

**T 553: Readings in Ritual**

Comparative readings and seminar discussion on ritual, its nature and function. Fields to be drawn on include the history of religions, cultural anthropology, psychology and social psychology.

Ostdiek Winter 1987

**T 554: Great Books in Liturgy and Preaching**

A seminar on classical works which have shaped this generation of studies in liturgy and preaching. This three-hour seminar will meet seven times during the year, studying one book each session.

Huels/Staff Fall/Winter/Spring 1985-86

**T 558: Research Seminar in Preaching**

Students bring to this seminar their own research interests which are promoted and developed through guided readings and discussion in order to elaborate in seminar sessions a theology of proclamation. Students will research topics such as intercultural preaching, history of preaching, mass media, hermeneutics, the Holy Spirit and preaching, etc. Focus for 1985: imagination and creativity in preaching and teaching.

Condon Winter 1986  
Hang Fall 1986

**T 559: Worship in the Multi-Cultural Community**

An exploration of the needs, prospects, and possibilities for the development of liturgical patterns which affirm and support minority cultures. An application of fundamental principles of Catholic worship to minority or multi-cultural parishes.

Keifer Winter 1986

**T 562: Music in Ritual**

This interdisciplinary seminar will examine music's function in human ritual, and more specifically in Christian ritual. Initial work in the behavioral and social sciences will prepare the groundwork for theological reflection on the role and meaning of music in today's worship.

Foley Fall 1985

**T 563: Liturgical Environment**

This seminar will explore both theory and practice of designing and renovating liturgical environment. It will include site visitations, seminar sessions, and readings.

Ostdiek Fall 1986

**T 564: Liturgical History Seminar: The Liturgical Movement**

An examination of the key theological and pastoral concerns of the liturgical movement, its aspirations and preoccupations. The relationship of the movement to the currents of thinking and concern which led to Vatican II. An evaluation of the results of the movement as it found expression in the liturgical reforms of Vatican II.

Keifer Winter 1987

**M 421: Church and Structure**

An introductory course in canon law, briefly treating the nature and role of law in the Church, history of canon law, diocesan and supradiocesan structures, the Eastern rites, lay ministries, holy orders, clerical discipline, the teaching office of the Church, acts of divine worship other than sacraments, sacred places and times, and general norms.

Huels Fall/Winter Annually

**M 422: Legal Aspects of the Sacraments**

A survey and practical application of Church legislation regarding the administration and reception of the sacraments. Particular emphasis on matrimonial law and practice.

Huels Winter/Spring Annually

**M 435: Religiosidad Popular**

"Adaptation of the liturgy to various native genius and tradition is not a novelty but fidelity to tradition." (Chupungco) Within the Hispanic community this native genius is expressed through religiosidad popular. This course is designed to reflect, critique, and foster an appreciation for Hispanic faith expressions. Spanish reading track available.

Perez Fall 1985

**M 449: Communication Skills for Public Ministry**

In small group interaction and discussion, students examine the nature and dynamics of communication processes of 1) inter-personal communication, 2) public address, 3) oral interpretation and performance of literature. Emphasis is on developing communication skills required in ministerial situations.

Staff Fall/Winter Annually

**M 450: The Homily in the Sunday Assembly**

Students explore through lecture and practicum the principles and practices of liturgical preaching. The constitutive elements of the course include: the presentation and development of communication theory and skills, appreciation of the hermeneutical task and the use of the creative imagination; understanding how the ritual context shapes and informs the homily; and the appropriation and sharing of a personal spirituality of preaching. Limited enrollment. CTU M 449 or equivalent recommended.

Hang/Condon Fall/Winter/Spring Annually

**M 451: Preaching in the Non-Eucharistic Setting**

Retreats, spiritual conferences, evangelical situations. Sunday services of Word and Communion, wakes, catechumenal rites: church gatherings of many kinds are contexts for preaching. Students explore the specific demands and possibilities these situations present for the preacher. CTU M 449 or equivalent recommended.

Hang Winter 1987

**M 463: Wholistic Parish Education**

This course helps the minister design, plan and work with staff and volunteers in a total parish education program. Class sessions include adult catechesis, evangelization, sacramental preparation, principles of cultural adaptation and education of the parish in prayer and social justice.

Lucinio Fall/Spring Annually

**M 464: Sacramental Catechesis**

This course will address the complementarity between liturgy and catechesis. Attention will be given to defining the needs of the community being catechized—adults, youth, children—and development of programs and teaching methodology to serve these needs.

Lucinio Winter Annually

**M 480-481-482: Advanced Ministry Practicum: Religious Education**

Lucinio Fall/Winter/Spring Annually

**M 486-487-488: Advanced Ministry Practicum: Word/Worship**

Keifer Fall/Winter/Spring Annually

The development of a written case history under the guidance of a CTU consultant on the basis of a year-long supervised ministry to groups at an approved site in one of the above areas of concentration. A concomitant course or experience is required. This required core course is recommended for M.Div. students after their second year. (Approval of one's religious community or WW Department required.)

**M 516: Leadership of Prayer Practicum**

A practicum course designed to develop both knowledge and skill in the leadership of the community's non-sacramental prayer, including the Liturgy of the Hours, rites of the catechumenate, wake and



graveside services, penance services, services of the Word and eucharistic ministry to the sick. Students not anticipating ordination may satisfy competency requirements through this practicum.

Hughes Spring 1986

**M 517: Reconciliation Practicum**

Seminar briefings and lab sessions designed to help the students to integrate the theological, interpersonal, moral, canonical, and liturgical dimensions of the ministry of reconciliation and to become competent in this ministry, with particular stress on the rite for individual penitents. Open to students in their final year.

Ostdiek Winter/Spring Annually

**M 518: Worship Practicum**

This practicum includes seminar briefings and a series of lab sessions and is designed to help the candidate for ordination to the priesthood develop a celebration style of sacramental worship, especially Eucharist.

Foley/Staff Winter/Spring Annually

**M 520: Liturgical Law**

The course establishes the nature and role of liturgical law, and describes the competent authorities for and sources of liturgical discipline. Particular emphasis is given to the acquisition of sound principles of interpreting liturgical law and their application in pastoral practice.

Huels Spring 1986

**M 521: Liturgical Music: Principles and Performance**

A course designed to explore the role of music in liturgical celebration and the relationship between music and prayer. Those participating in the course will form the core choir for liturgical celebrations at CTU, thus allowing the group to experience and integrate the principles and repertoire in actual liturgical settings.

Foley Fall/Winter/Spring Annually

**M 523: Religious Law**

Through lecture and through class discussion drawing on the participants' experience in religious life, the seminar aims to provide a practical knowledge of the new canon law for members of religious institutes, covering such topics as internal governance, relation to church and hierarchy, rights of religious, formation, apostolate.

Huels Spring 1987

**M 527: Synagogal Preaching**

How the Word of Sacred Scripture was interpreted and communicated in the synagogue and study hall by preaching and exegete will be explored for its meaning and its impact. The various preaching types—nave, meturgeman and darshan—will be examined.

Perelmutter Spring 1987

**M 552: Advanced Practicum in Preaching**

Open to students who have taken a CTU 400 level or Cluster equivalent course in preaching, this practicum gives opportunities for refining and expanding preaching skills through self-critical analysis, peer evaluation and intensive personal guidelines from instructor.

Hang Spring Annually

**M 562: Liturgy of the Synagogue: Advanced Seminar**

An in-depth study of the synagogue liturgy of the High Holy Days and Pilgrim Festivals. Selection of texts according to the background and needs of the students.

Perelmutter Spring 1987

**I 495: The Bible Exegeted and Preached: The Gospel of John**

Through lecture and discussion key passages and theological themes of the Gospel of John and the liturgical use of John's Gospel during the major seasons of the Church year will be explored. In lab sessions students will preach on the texts under discussion. This course meets the requirement of B 440 (John) and assists the student working toward competency in preaching.

Hughes/Osiek Fall 1985



## INTERDISCIPLINARY/INTEGRATIVE STUDIES

### **I 415: *M.T.S. Colloquium***

An integrative seminar designed to help integrate previous pastoral experience with the study of theology for Master of Theological Studies degree candidates.

Murphy

Fall/Winter

Annually

### **I 444: *Priesthood in the Roman Catholic Tradition***

The course will concentrate on the origin, history and developing nature of the priesthood and on the theological bases for the various models of priesthood in Roman Catholicism. Particular attention will be given to how history and theology affect conceptions of priestly identity and role in the Church today.

Bevans

Fall

1986

### **I 446: *Spirituality and Lay Ministries***

To what extent can the pluralities of human experience of Mystery (which are embodied in the whole people of God) inform, enliven, and reshape our reflections on ministry? Popular religion/institutional religion, and lay perspectives on theology, ethics, sacrament, intimacy, vocation, etc. The dynamics of clergy/laity interactions will be given particular attention. (Open to all).

Murphy/Staff

Spring

1986

### **I 460: *Cross-Cultural Communication***

A quarter-long intensive, providing both theoretical and practical dimensions, designed to help students prepare for ministry outside their home culture, or to explore the cultural assumptions of their own theology and thinking. Emphasis is placed on learning how to listen and communicate in new cultural contexts.

Barbour/Doidge

Fall

Annually

### **I 580: *Hermeneutics***

A survey of some of the principal theories of interpretation in contemporary theology. Attention will be directed to their application in a variety of situations, with particular attention to New Testament texts.

Karris/Schreiter

Spring

1986

### **I 595: *Pastoral Mission Statement Colloquium***

This seminar facilitates, through peer review, the completion of the Pastoral Mission Statement, an element of the M.Div. Resume. This course is for M.Div. students nearing the end of their program.

Szura/Staff

Spring

Annually

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## SUMMARY OF ENROLLMENT

M.Div. Candidates	233	
M.A. Candidates	54*	
M.T.S. Candidates	47	
Certificate Program	13	
Special Students	79	
Israel Study Program	16	
Biblical Spirituality Program	11	
Total Enrollment	453	
Number of religious communities represented		71
Number of states in the U.S. represented		47
Number of countries represented		26

\*A small number of students are enrolled in both the M.Div. and M.A. programs. These students are counted only once in the Summary of Enrollment.

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NB: Replaces pp.12,16 & 17 of 1985-87 Catalog

### TUITION

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(Addit. to Participating Communities Only)

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Student I.D. Charge.....	2.00 per card
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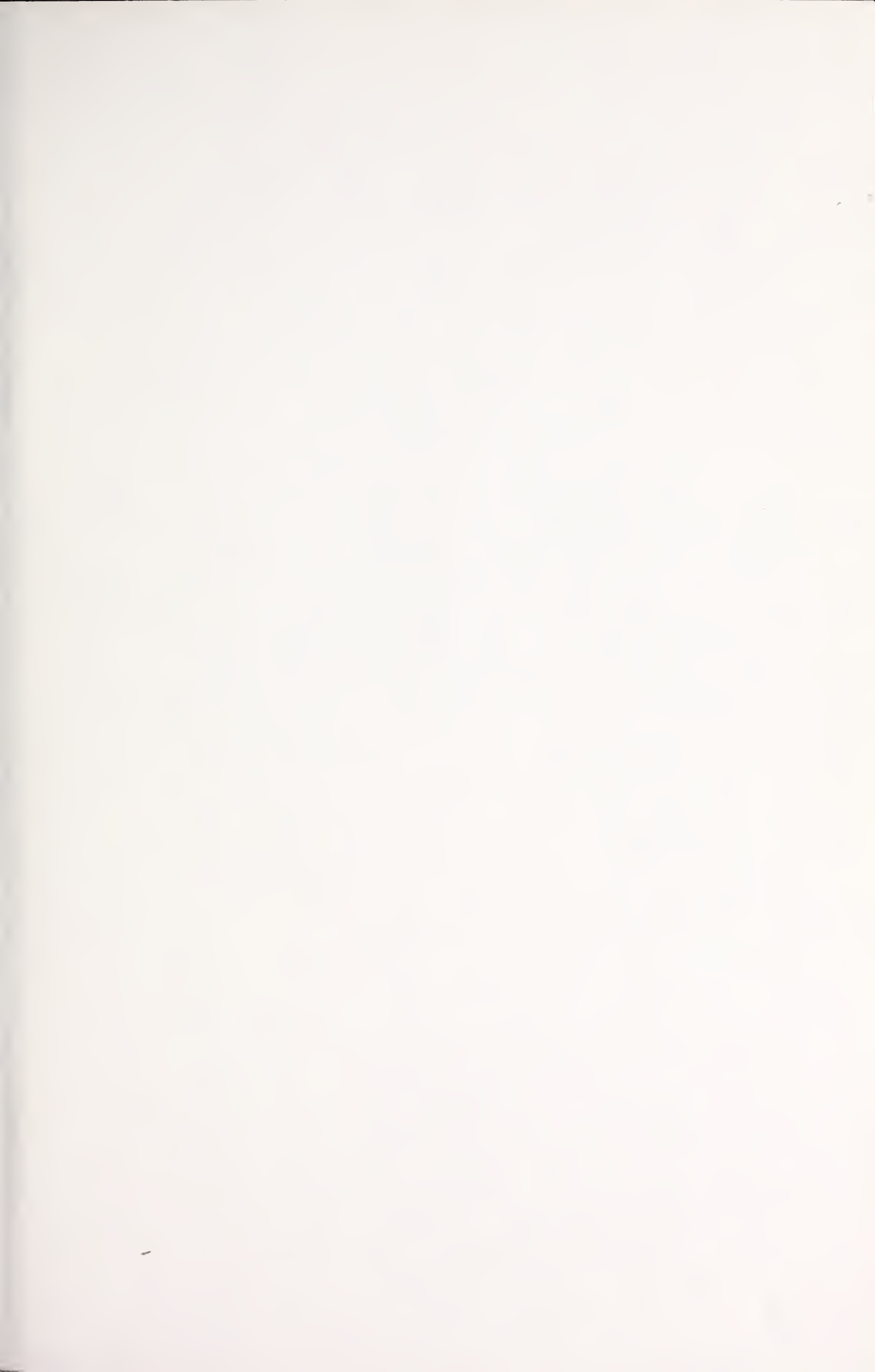
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JANUARY						
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29	30					

MAY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

JUNE						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
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# 1987

JANUARY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FEBRUARY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

MARCH						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

APRIL						
S	M	T	W	T	F	S
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29	30					

MAY						
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29	30					

JUNE						
S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

NOVEMBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

DECEMBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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